THE

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Answer to the Question of "A conscientious Reader;" in the Baptist Magazine for February, 1824, p. 68.

YOUR "Conscientious Reader" wishes to know whether it be proper for a master, professing godliness, to enforce the duty of prayer on his ungodly servants; either upon those who are manifestly ungodly, or upon those who cultivate moral habits.

An answer to this question might very soon be given, yet, for the sake of some, who perhaps read but few books, except the Bible and your Magazine, I beg you will allow me to go freely into the subject.

On all subjects, in theology, the sacred writings are the only standard by which to form our judgment; the plain unsophisticated sense their words convey, and inferences legitimately drawn from them, should be our guide. It is not, what *thinkest thou?* but, what *readest thou?* Not whether any sentiment be agreeable to Calvinism, or to Arminianism, but whether it accords with the word of God; this, and only this, can make it worthy to be maintained.

To bring our preconceived opinions to that word, is to do ourselves much injury; instead of making it supreme judge in all matters of religion, from whose sentence there is no appeal: it then becomes subservient to those opinions, and its true light is shut out from our minds.

It is not uncommon to meet with persons who maintain sentiments, in some things, directly contrary to the word of God, and who, when the scriptures are mentioned, which oppose those sentiments, have always sweeping clauses at hand to nullify every argument brought in defence of the sense of those scriptures, and to fortify their favourite system. It matters not what inspired writers say, nothing can be true that does not square with their views. They *must* be consistent with their creed, whatever be the consequences. These men do not oppose the word of God for the sake of doing so; no, many of them would tremble at the thought of so great a crime; but they have imbibed certain opinions which must be true, because they are found in the scriptures, and because *these* are true, others must be so, which, in their ideas, are inseparably connected with them; whereas this connexion may exist only in their own imagination; what they reject may be true, as well as what they receive. Would persons of this description lay aside their favourite hypothesis, take the plain literal meaning of scriptural de-

clarations, and impute any apparent want of agreement, in that meaning, to their want of understanding, there would be reason to hope that their minds would soon be instructed to receive the whole of divine truth, and to give to every part thereof its due attention. For want of this there are great divisions among good men. Christian charity is often sacrificed at the shrine of system, and those, who should love one another for Christ's sake, are sometimes known to be at a great distance in affection.

It is a great doubt, with me, whether the question I shall now endeavour to answer was ever agitated among the first Christians, the Puritans, or the Nonconformists; they had too much good sense and religion to doubt the propriety of exhorting sinners to pray. Allow me to add, that I am sorry for the occasion of it in our own days, especially that good men should possess a sentiment so contrary, as I think, to the word of God, and the moral obligation of mankind.

I will first attend to the question, secondly, answer the objections, and conclude with one remark, and by giving a word of advice to your readers. And may Almighty God bless the whole to his own glory. Amen.

That it is right to enforce the duty of prayer upon those who are manifestly ungodly, appears from the sacred oracles, both by legitimate inferences, and by plain expressions.

Passages of scripture which imply true religion, necessarily suppose prayer to God; this can be denied only by admitting that men may be the subjects of true religion, and yet not pray, which is impossible, prayer being an essential part of it. "Behold he prayeth."

After the prophet Isaiah had described the Israelites as being awfully wicked, he admonishes them, "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This implies that they ought to listen to his word, bow to his authority, and yield themselves to his control; in other words, that they should put away the evil of their doings from before his eyes; cease to do evil, and learn to do well. (See Isai. chap. i.) Do pious masters, who enforce the duty of prayer upon their manifestly ungodly servants, go further than this prophet did? I think not.

The prophet Jeremiah addressing the people, exhorted them, "Hear ye, and give ear, be not proud, for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death. But, if ye will not hear it, my soul shall weep in secret for your pride, and mine eyes shall weep sore, and run down with tears." (chap. xiii. 15—17.) I cannot help thinking, that, had Jeremiah been a master, and any of these Israelites had been his servants; notwithstanding their manifest ungodliness, he would have exhorted them to pray; because he did exhort them to that which was fully equal to it.

The prophet Joel foretold the judgments of God coming upon his people for their sins, and yet, that these judgments might be prevented, he thus admonished them, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with

fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God." (ii. 12, 13.) Turning to the Lord with all the heart, with fasting, mourning, and weeping; rending the heart, and not the garments, mean nothing short of true piety, and, by consequence, imply praying to God.

Our Lord's sermon on the mount was delivered to great multitudes, assembled together from various places, (Matt. iv. 25. v. 1, 2;) some of whom, we have no doubt, were manifestly ungodly, while others of them might cultivate moral habits; yet he exhorted them all without distinction to "Seek first the kingdom of God, and his righteousness." We beg to be informed, whether giving the kingdom of God, and his righteousness, the first place in our pursuits be not of the nature of true religion, and equal to praying to God for spiritual blessings?

Those who followed Christ, not because they saw his miracles, but because they did eat of the loaves, and were filled; he exhorted, "Labour not for the meat which perisheth, but for that meat which endureth to everlasting life." But nothing can endure to everlasting life, in the sense in which our Lord is to be understood, but real religion. Surely, then, to labour for it must include the duty of prayer.

The apostle Paul "shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and, then, to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts xxvi. 20.) Those who object to sinners being exhorted to pray, should consider, whether repenting and turning to God, and doing works meet for repentance, fall short of that religion which the gospel requires of those that receive it; if not, then, to exhort sinners to pray must be right, because the apostle Paul exhorted them to do that which evidently implied it.

2ndly. I am to prove that, according to the plain and literal meaning of some passages of the scriptures, sinners, even some of the manifestly ungodly among them, are exhorted to pray.

In the prophecy of Isaiah (lv. 6,) we read, "Seek ye the Lord while he may be found, call ye upon him while he is near." Should it be said, that the word *seek*, in this passage, does not mean praying; it cannot be so said of the word *call*. If it be objected, that the passage, with its connexion, is not addressed to the ungodly, but to "*sensible sinners;*" we beg to remind those who make the objection, of the description given of them in the passage. Spending their money for that which was not bread, and their labour for that which satisfied not—as not hearing the word of the Lord, and as those whose souls were dead. They thirsted, yet not for the living God, but for carnal pleasures, for they were wicked, walked in a wicked way, and their thoughts were unrighteous. (v. 7.) If these were "sensible sinners," then the prophet addressed such; but, it must be by a strange method of interpretation that this can be made out. They were not spiritually sensible; any thing short of this could do them no good, and yet he exhorted them to seek the Lord, and to call upon him.

In the prophecy of Hosea, the Israelites are exhorted, "O Israel, return unto the Lord thy God; for thou hast fallen by thine ini-

quity. Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." This was not only exhorting them to pray, but also furnishing them with words to make use of in the discharge of that duty.

Jesus Christ admonished his hearers, in the sermon before mentioned, to "Ask that it might be given to them, to seek that they might find, and to knock that it might be opened to them." The words *ask*, *seek*, *knock*, are equal, in their import, to praying, and express the ideas of *want*, *loss*, and *earnestness*.

He also spake a parable to this end, that *men* ought always to pray, and not to faint. (Luke xviii. 1.) Here the word *men* is indefinite; to restrict it either to good men or to bad men, would be contrary to our Lord's meaning. No objection can fairly be brought to this interpretation from the word *Elect* being used in the parable, for the parable itself is general; it is the application that Christ makes of it, which is specific. Besides, as no man can know any thing, at least not while he is ungodly, either about his election, or his non-election, that, of which he is entirely ignorant, can, by no means, nullify a rule of duty. It would be very strange to argue that, because God will hear the prayers of his own elect, therefore, others are under no obligation to pray to him; according to this, the election of some would take away the duty of others.

The apostle Peter perceived that Simon Magus was in the gall of bitterness, and in the bond of iniquity, (Acts viii. 22, 23.) No man can be found in a worse condition than he was, yet he was exhorted to pray; therefore, however wicked men may be, or, however far removed from God, they may be exhorted to pray; to pray too for spiritual blessings, forgiveness of sin.

The apostle James wrote his epistle to those whom he describes as *adulterers* and *adulteresses;* yet he admonished them to "Draw nigh to God;" adding a promise, that, if they did, he would draw nigh to them. He also admonished them to humble themselves in the sight of God, that he might lift them up. To cleanse their hands, and to purify their hearts, to be afflicted, to mourn and to weep for the miseries that were coming upon them, (chap. iv. 4. 10.) Who can doubt, from this view of the connexion, but that, by "drawing nigh to God," the apostle expressly meant praying to him?

Secondly. I am to answer objections. It is said, that prayer to God is the distinguishing privilege of believers, and that, therefore, it cannot be the duty of sinners.

In answer to this, I observe that, if prayer be the exclusive privilege of believers, then, as, in its own nature, it is a privilege as well as a duty, the wicked are entirely cut off from both. Besides, this objection proceeds on the supposition, that what is the privilege of one man, because he enjoys it, cannot be the duty of another, because he does not enjoy it. To be consistent with themselves, these objectors should restrict the reading and hearing of the word of God to believers; these being privileges as well as praying. To admit them to do one, and not admit them to do the other, is inconsistent; by acting up to the spirit of this objection, we should be worse than the Papists, who, though they

kept the scriptures from the common people, never, that I have heard of, attempted to hinder them praying to God.

As without faith, it is impossible to please God, and the wicked have not faith, it is said that they must not be exhorted to pray. The declaration, "That without faith it is impossible to please God," (Heb. xi. 6,) is intended to shew, that, as Enoch walked with God, and pleased him, he must have faith; but who would infer from this, that other men ought not to believe in the revelation which God has given of his Son? That, because Enoch pleased God by his faith, and by the conduct which proceeded from it, that men, who have no faith, are at liberty to displease him. This method of arguing makes the faith and obedience of one man a reason why others should have neither faith nor obedience. This is quite a new method of reasoning.

"Whatsoever is not of faith is sin," (Rom. xiv. 23,) is brought forward as an argument to prove that sinners must not be exhorted to pray. This passage does not refer to the belief of the gospel, but to eating, or not eating, certain meats offered in sacrifice to idols. If any one of the Romans were fully persuaded in his own mind that it were wrong for him to eat these meats, and yet did eat them, he was guilty of sin, by sacrificing the principle of sincerity and self-denial which he ought to have maintained. The passage has nothing to do with the propriety, or the impropriety, of sinners being exhorted to pray: it argues a superficial acquaintance with the gospel to bring it forward on such an occasion.

Again. It is said that Cain's sacrifice was not accepted, because it was offered without faith in the promised seed; therefore, ungodly sinners must not be exhorted to pray. Cain's sacrifice was not rejected because *he* offered it, which is what the objection supposes; but because it was not of the right kind. It was not *full*. He did not regard what God had said, but offered of the fruit of the earth without a meat-offering; had he done well, he would have been accepted, even as was Abel; but he did not well, therefore sin lay at the door. (Gen. iv. 4. 7.) Can this be any reason why a sinner should not pray to God? To say this would be equal to saying, that, because Cain was an infidel, other men may be infidels too. This is strange indeed.

It is still urged, by way of objection, that "The sacrifice of the wicked is an abomination to the Lord." Well, what then? Why, according to these objectors, sinners must not be exhorted to pray. To say nothing of confounding the institution of sacrifice under the law, with praying to God under the gospel, this objection proceeds on a wrong principle. An Israelite, having brought a sacrifice to God's altar, which, on account of his own wickedness, was an abomination to him, he must not, according to this, approach the altar any more. Not only so, but, on account of this, sinners must not be told that they ought to pray: their obligation to this duty is done away. This is marvellous indeed!

In the days of the prophet Malachi, the Jews were wicked, and highly provoked the Lord; but, instead of this forming a reason why they should not offer sacrifices to him, they were ad-

monished, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing." (Mal. iii. 7. 10.) Their manifest ungodliness was no reason why God's altar should be neglected; neither is the ungodliness of sinners any reason why they should not pray to him.

It is still objected, "The ploughing of the wicked is sin." (Prov. xxi. 4.) Without laying any great stress upon the criticism of learned men on this passage, by whom the word, rendered ploughing, is translated *light*, or *lamp*, which would make the passage read, "The light, or lamp, of the wicked is sin; meaning, that the light, which is in them, is darkness; in which view it could have nothing to do with the question, it may be easily disposed of. In the sense of these objectors, it is equally forcible against ploughing and against praying. I could say, "The ploughing of the wicked is sin," and, therefore, he must not plough; because, if he do, he will sin; and so as these objectors say, he must not pray, because, if he do, he will sin! Besides, if the wicked can do nothing without sin, which is the ground the objectors take, and this be a reason why they should not do one thing, it will also serve as an argument why they should not do another, and, then, they must do nothing at all, but be kept in complete idleness. How would these objectors like to abide by the consequences of their own argument, especially if they have children grown up, for whom they have to provide, but who do not fear the Lord, and several ungodly servants, to whom they have to pay yearly wages?

Finally. These objectors take refuge, as in an impregnable fortress, in what they call the natural and spiritual meaning of the word of God. One for the sinner, and another for the saint; this is followed by a distinction between what they call the natural and spiritual worship of God. Carnal men may perform the one, regenerated men the other: when the word of God is urged so pointedly against them that they cannot turn about, and their sweeping clauses fail to serve their purpose, they always have recourse to this distinction. But I ask, where, in the word of God, is this idea authorized? It is directly contrary to the spirituality of the Divine Being, and a mere figment of the human brain, "God is a Spirit, and they that worship him must worship him in spirit and in truth." He never required of men a form of religion, and gave them liberty to dispense with the power of it. The very best of men are no more than the worst, (in circumstances equally favourable,) ought to be. To attend upon the ordinances of religion corporally, and not spiritually, cannot be pleasing to him who requires that all men should give him their hearts.

But I am wearied with following these objections. I will, therefore, conclude with one remark, and with a word of advice.

Remark. It is very awful, indeed, that notions so pernicious as those opposed in this paper, should have so much prevailed in the church of God. I beg to ask my brethren in the ministry, how far it has been owing to a species of preaching which, though it does

not directly encourage them, does not sufficiently point out their evil tendency? The gospel may be preached, and yet dangerous sentiments engendered by it; let us, therefore, be careful to give to every part of divine truth its proper place and full weight; that the symmetry of it may appear in our sermons, and be duly preserved among our people. This is of the first importance.

Advice. I beg of your readers not to be deterred from doing what the scriptures strongly recommend, by the crude and unscriptural observations of men, whose confidence often far surpasses their modesty, humility, and love to God.

To what greater lengths, in error, can any one go, than boldly to deny that it is the duty of men "to seek the Lord while he may be found, and to call upon him while he is near!" The time will soon come when, if they continue in sin, he will not be found; when there will be a great gulph fixed between him and them. When that saying will be found true, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." (Prov. i. 24—26.)

If it be not the duty of a wicked man to pray to the Lord, it cannot be his sin to neglect either this, or any other part of religion; and, though he be as wicked as Ahab or Jeroboam, he has no sin; if he have no sin, he cannot want a Saviour to save him from it. If this may be the case with one man, it may be the case with all men; and so the necessity of the gospel be done away with altogether. O, my soul, come not thou into the secret of these men; unto their assembly mine, honour, be not thou united!

S. G.

To the Editors of the Baptist Magazine.

SIR,

Whether we contemplate the arts and sciences, political economy, humanity, or religion, we find ourselves surrounded by projects and experiments. Of these, a considerable number have been extensively submitted for investigation and sanction; while many, though developed in small circles, and there approved, remain still in abeyance, and are in danger of being consigned to neglect, if not perpetual oblivion.

What has resulted from the inquiries so laudably commenced, by one class, relative to a metropolitan hall for the anniversaries of charitable institutions; by a second class, relative to an English college, free from sectarian restrictions; by a third class, relative to schools for the children of Baptist ministers? These are among the numerous inquiries which, if suspended, ought to be resumed, and will, it is hoped, be yet prosecuted to a successful issue.

The time selected for a fresh enterprise, may prove inauspicious; the motives of its first abettors may undergo a worse than rigid scrutiny; the manner of announcing it, may be spiritless on the one hand, or repulsive on the other; and its proposed organization may strike critical observers as being both unsound and incomplete.

Allowing for these, and similar causes of discomfiture, we are encouraged to assume, that, in such an age as the present, and in such a country as our own, no measure, good, feasible, and, extensively wanted, will, when matured and suitably introduced, fail to engage approbation and support.

To the philanthropist, whose anxious and fruitful mind is teeming with new devices, experience would say, "Be steadfast and patient; associate the light of wisdom with the fire of zeal; and, then, press onward, as the way fairly opens before you, exemplars of decision, integrity, kindness, and devout affiance. Lose nothing by procrastination. Life is short; opportunities are evanescent; and the necessitous objects, provided for in your theory, even now pant and petition for relief."

Having in view a project, which may have frequently been glanced at by others, but has not been specified and recommended through the medium of the press, I hasten to obey what I have supposed to be the counsel of experience, and thus, if possible, to accomplish the design of this communication.

Learning, connected in a christian minister, with personal religion, is not merely an attractive ornament, but a substantial advantage. My project refers to it; and involves an expedient widely applicable—but applicable in no evangelical connexion in which I should not rejoice to see it efficiently applied.

Exclusively, however, of those convictions which bring me into the closest alliance with members of the Baptist denomination, I am induced to appeal particularly to them, by the apprehension, that they stand in peculiar need of such arrangements, as I now call upon them to make, with promptitude and vigour.

For, though their predecessors have, unquestionably, furnished specimens of considerable learning, the number, at any given period, has been disproportioned as well as unequal to the number furnished, at the same period, respectively, by the Episcopalians, the Presbyterians, and the Independents.

With regard to the Baptists of the present day, no one affects to doubt, that they more and more appreciate this valuable qualification. The prejudices against a well educated ministry, which lingered in the denomination for ages, are fast subsiding; and the importance of cultivating the mind, by reading and reflection, has, within the last fifty years, been progressively acknowledged. Robinson, Booth, and Fuller, though not academically trained, rose to high intellectual distinction. The same may be affirmed of certain living preachers, circumstanced as those eminent individuals once were. Others have, either in England or in Wales, gone through a course of regular tuition; and a few have had the privilege of finishing their preparatory studies in Scotland.

This section of the British Empire ought never to be named, in such a reference, without gratitude and admiration. Scotland presents a noble example of more than *literal* hospitality; inviting every one that hungers and thirsts after a mental banquet, to a table covered with variety and abundance. Our young men are confronted there with no matriculating or graduating forms, of a nature to aggrieve a resisting, or

tamper with a yielding conscience. They receive an immediate and a warm welcome; they breathe the air of freedom: they advance, with due encouragement, to the honours conferred by a university on talent and diligence; and if, through divine mercy, they continue clear from the heresy of a sinful life, and the schism of a litigious temper, they may there enjoy the fellowship of men, who, whether they agree or differ on ecclesiastical polity, and theological metaphysics, constitute an estimable band, of which the world is not worthy.

Still, it must be conceded, our literary wants are obvious and pressing. As for the northern aids which I have mentioned, (so well adapted at once to expose and to supply the defects of our own seminaries,) a great augmentation of pecuniary means is requisite, in order to bring them within the reach of all who may, time after time, be found capable of turning them to a good account.

Two students only can be sent, in the same year, under the patronage of Dr. Ward's trustees, to a Scotch University; nor does the annual average maintained there by the whole denomination besides, exceed that number.

If, indeed, the income of academical institutions, already established among us, should be increased, a few more such exhibitions might be granted from that source. The uncertainty, however, of events "so devoutly to be wished," and the period which must elapse before they can be expected to occur, urge us to consider the practicability of doing, in a different way, what ought to have been done before we existed. Let separate funds be created for the purpose of securing, to proper objects, a better education than is, as yet, accessible to persons of their class in England; without depriving them of any more appropriate preparatives for the ministry, which may be afforded there.

In the hope that a hundred subscribers may be obtained, but unwilling that the scheme should be dismissed, in consequence of a partial failure, I recommend those, who approve the general design, to divide themselves into several companies, each company supporting two students. With what a glow of generous delight will these patrons of learning in the sanctuary, trace, in the attainments, the exertions, and the usefulness, of every well chosen youth, the reward of their munificence, and the answer to their prayers!

Surely not many weeks will be permitted to roll away before the first company be formed, nor many months before the first student shall be accepted.

I am aware that this project requires a high scale of contribution. But I am also confident, that the results of its adoption will be proportionably advantageous; nor can I hesitate to believe, on the supposition that my views are prevalent among those to whom they are thus offered, that a competent number will soon demonstrate themselves to be no less able than willing to lay this needful sacrifice on the altar of Christian charity.

If only six names should be enrolled, a commencement may be made; and, certainly, no name will be tendered more cheerfully than that of him who here subscribes himself

PROJECTOR.

CHURCH AT THYATIRA.

No. IV. *Rev.* ii. 18—29.

THYATIRA was a city of Lydia, distant from Pergamos about forty-eight miles. It is not known when the church was formed, but it was probably the fruit of Paul's labours. It is possible, Lydia, a native of this place, and her household, who were baptized by the apostle at Philippi, might have returned and become its first members. There is evidence of a church still existing here in the eighth century, when Esaias, one of its presbyters, attended the council of Nice. It is a singularly absurd opinion, noticed by Dr. Gill, that some had supposed there was no church here when John received his revelations: one would have thought no other circumstance was necessary to prove this, than his being directed to send an epistle to it. It is now reduced to a very inconsiderable place without any remains of a Christian church.

The address to the "angel" or pastor of this church, is opened by the annunciation, that the speaker is the "Son of God:" the same divine and glorious person whom John had seen in his vision "like unto the Son of man:" uniting in himself, both the divine and human natures, and thus constituting the person of the Mediator, whose name was to be called IMMANUEL, or "God with us." The attribute of his omniscience, knowing all things, beaming from the "eyes" of his majesty "like unto a flame of fire;" and the perfection of his omnipotence, "like feet of fine brass," supporting all things, are spoken of to intimate his constant presence in, and the continual protection of his church when peculiarly exposed to danger, either from the fire of temptation or persecution. It is probable there is an illusion to the three Hebrews, who for refusing to worship the golden image on the plains of Dura, were cast into the burning fiery furnace; but who were supported and preserved by the Son of God: appearing to the persecuting monarch as he did to John, "as if his feet burned in a furnace,"* If this conjecture be correct, it serves to explain what is said of the persevering believers, towards the close of the address: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." As the victorious Hebrews were exalted to honour in Babylon, and their enemies were all destroyed; and, as the conquering Saviour entered into his glory, to the confusion and final destruction of the enemies of his kingdom; so the victor over the corruptions of the world, shall be exalted to the heavenly glory, and in the last judgment be an assessor with Christ upon his throne, approving of the sentence of condemnation upon all his enemies. In reference to this glory, to which the saints will be raised in the last day, an apostle has said; "Know ye not that we shall judge angels!"

It is not difficult to conceive the emotions the pastor of this church would feel, on reading the superscription of a letter dictated in heaven, and bearing the

* See chap. i. 15. compared with Daniel iii. 25.

impress of the Divine majesty. How astonished must he have been to find such commendations, as the following, bestowed upon his unworthy labours, and the imperfect obedience of those who composed the people of his charge:—"I know thy works, and charity, and service, and faith and patience, and thy works; and the last to be more than the first." It is, indeed, astonishing, that any act, performed by such imperfect Christians, whether of homage to his authority, or love to his people, or enduring affliction in his service, or reliance upon his promises, or submission to his will, should be approved and acknowledged by HIM whose eyes are as a flame of fire. How grateful, also, must he have been, to be informed, that their "last works" had exceeded their first works, both in number and utility. Unlike the church at Ephesus, which had "left its first love," the church at Thyatira, had abounded in the fruits of righteousness: in proportion as they increased in years they had "grown in grace" and in obedience to the will of God, their Saviour. This was as it ought to be: surely those Christians, who are at all sensible of their obligations to the immutable compassions of the Lord Jesus, will be constantly desirous that, as they have been "taught how they ought to walk, and to please God, so to abound more and more." An ancient church, or an aged Christian, presents an affecting spectacle when a decline in faith and holiness, and not an increase of love and zeal, are the prominent features of their character. O that it could be said of all our churches, especially of those which were founded eighty or a hundred years or more since: "I know thy last works are more than thy first." Ye spirits of Kiffen and Keach, and Wallin and Wilson, and Stennett and Gifford, and Anderson, have ye lately heard through the communications of ministering angels, that the "last works" of the churches over which ye once presided, are more than "the first:" which were excited by your zealous labours, and nurtured by your fervent prayers.

But, if what the pastor had thus far read, afforded him pleasure inexpressible, what he had farther to peruse must have caused him distress indescribable: He had either himself sinfully connived at iniquity, or the majority of the people had refused to support his authority in opposing and preventing some masculine female (disgusting scene,) from usurping authority in the church, and teaching corrupt principles, which she had enforced by a wicked example; a daring, assuming, proud, imperious, impenitent JEZEBEL, doing as much mischief in Thyatira, as the idolatrous queen of wicked Ahab did in Israel.—"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols, and I gave her space to repent of her fornications, and she repented not." The doctrine of Balaam was taught in this church, as it was in that of Pergamos; with this additional provoking aggravation, that the teacher and seducer was a woman; whose deceptive arts and seductive fascinations, rendered the corrupt doctrine more dangerous and destructive. That

pastor must be pusillanimous indeed, and that church be in a very supine state, who would "suffer" a female to assert such importance as to "teach and seduce the servants" of Christ to become the disciples of the impure and insidious Balaam; herself affording the means and opportunities of acting out the God-provoking principles.

The threatnings against those who had been thus seduced, which were to be tremendously executed, "except they repented of their deeds," proceed upon the principle of retributive justice. It is one of the fundamental axioms of the Divine administration, and which doubtless is always the rule of Jehovah's conduct towards his servants. "The Lord God of recompenses will surely requite:" and "with what measure ye mete, it shall be measured to you again." If men receive not the love of the truth, that they might be saved; God will send them strong delusions, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." So it is here: "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give to every one of you according to your works." It might have a salutary influence to prevent persons from committing wicked or unjust practices towards others, were they to consider that similar events would happen, as punishments upon themselves or their children! And those, who are conscious of having injured others in their circumstances, or reputation, should instantly humble themselves before God, repenting of their wickedness, if they would expect to escape the judgment of God.

The merciful and compassionate High Priest, over the House of God, does not conclude his Epistle without speaking good words, and comfortable words, first to the pastor, and, then, to all those of his flock who had not been seduced and corrupted. "But unto *you*, I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burden. But that which ye have already, hold fast till I come." It was to their honour to be ignorant of those *deep doctrines* into which the Balaamites, and the Antinomians of that period, had been initiated, and, of which superior knowledge, they seem to have boasted. The plain and simple truths of the gospel which they had received, "his yoke so easy, and his burden so light," leading them to adore and serve the holy Saviour, by doing whatsoever he had commanded them, they are exhorted to "hold fast," even to the end; rather submitting to be reproached, as legal Christians, than to be complimented, as enjoying the liberty of the gospel, at the expense of being licentious professors. If persons professing religion were judged of by our Lord's infallible test, "Ye shall know them by their fruits," there are many, who call themselves the chosen of the Lord, of whom it would be said, "Reprobate silver shall men call you, because the Lord hath rejected you."

Happy indeed, and honourable, are those who have escaped

the corruption of the world through lust; who are adding to their faith virtue, and to virtue knowledge, and to knowledge brotherly-kindness, and to brotherly-kindness charity: who, by abounding in these graces of the Spirit, and these fruits of righteousness, are "giving diligence to make their calling and election sure:" for, in doing these things, they shall never fall: and so an entrance shall be administered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Such will not only be exalted to true dignity, and be confirmed in that state of safety and blessedness, but will possess all that fulness of light and love which may probably be intimated by the exceeding great and precious promise—"And I will give him the morning-star." To none will this figure apply, but to Him who is "the root and offspring of David, and the bright and morning-star. Blessed Jesus,

"More than thyself thou canst not give,
And I can want no more:"

"I shall be satisfied when I awake in thy likeness."

There is much contained in this Epistle to the church at Thyatira, which it is all-important for every church, and every individual Christian, to "mark, learn, and inwardly digest." Still the Son of God walketh in the midst of his golden candlesticks, "searching the reins and the heart;" commending what is good, censuring what is wicked, whether in principles or actions; punishing the impenitent with death, and rewarding humble and upright believers with the testimony of his approbation here, and with life and immortality hereafter. Again he repeats his solemn and affectionate advice—his supreme and authoritative command: O! that all Christians may not only carefully listen to it, but practically regard it:—"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

IOTA.

Reply to an Article in the Congregational Magazine of last Month.

To the Editor of the Baptist Magazine.

SIR,

I hope you will grant me the favour of replying, through your medium, to some remarks in the Congregational Magazine of this month, p. 179, 180. Many of your readers, I doubt not, read also the Congregational Magazine: these will need no explanation of the reason of addressing this letter to *you*. To others it may be necessary to state, that a paper, with the signature SELAH, appeared in the Congregational Magazine for March, containing animadversions on a passage in a Tract which I published some months since, entitled, "The Argument in support of Infant Baptism from the Covenant of Circumcision examined, and shewn to be invalid;" in which I noticed some expressions in the 127th Hymn, 2d Book, of Dr. Watts, entitled, "Circumcision and baptism. Written only for those who practise the baptism of infants." To SELAH's paper I replied. The Editors of the Congregational Magazine admitted my reply, intimated that their pages could not be open to farther discussion on this point,

and, assuming the character of *umpires*, offered their remarks on my answer to SELAH. Permit me now to say,—

The question at issue is not correctly stated by the Editors; they put it in this form: "Did Dr. Watts 'INTEND' to advocate the doctrine of baptismal regeneration? Mr. Kinghorn, in his pamphlet, has asserted that he did, and appeals to this hymn for proof." The fact is this, I had said, that "the defence of infant baptism, from the rite of circumcision, favours the doctrine of baptismal regeneration." I noticed several things which shew, that the arguments for infant baptism lead to the conclusion, that a portion of grace, or spiritual benefit, is given by baptism, which would not be possessed without it. I afterwards say, "if it is intimated that some spiritual advantage is bestowed by that means, does it not *imply* the *principle* of baptismal regeneration? Does it at all stop short of what our established church asserts and defends?" I then added, "Among the proofs that may be adduced on this point, there is one in Dr. Watts's hymns, which many may have overlooked." The hymn is then copied, and it is added;—"Now we ask any unbiassed person the plain question: Taking this hymn, with its title, can we suppose that it was not *intended to favour the idea that some spiritual blessing was conveyed by baptism, or by the supposed covenant of which it was the initiatory sign? If this is not admitted, what explanation can be given of it?*"

Here let it be observed how I used the word *intended*, solely in reference to the question, whether Dr. Watts's hymn was not *intended* to favour the idea of spiritual blessings being conveyed by baptism. The Editors of the Congregational Magazine putting the word *intended* under inverted commas, and, in this instance, in capitals, as if they were quoting what I had said, connect it with a *different position*. They say, the question at issue is, "Did Dr. Watts 'INTEND' to advocate the doctrine of baptismal regeneration?" I use the term "*intended*" in relation to a different thing.

If it is replied, that I had stated that "the defence of infant baptism from the rite of circumcision *favours* the doctrine of baptismal regeneration;" and that I had said—if spiritual advantage is bestowed by baptism, "does it not *imply* the *principle* of baptismal regeneration?" I grant it: and, if Pædobaptism involves the consequences which I had briefly stated, and which led even Dr. Watts to write in such a manner as he did, it lies on the supporters of that system, either to shew that the expressions used by Dr. Watts, and many others, which seem to say that spiritual blessings were conveyed by baptism, meant no such thing; or, if this cannot be effected, they should put the defence of the system on an entire new footing, leaving out every thing that was likely to suggest such an idea; but, if this is not done, and Pædobaptism is defended on the old grounds, then it appears to me, that it seriously becomes them to inquire, calmly and fully, whether the idea that some spiritual advantage is bestowed by means of baptism, "does not imply the *principle* of baptismal regeneration?" The *principle* may be applied in one case farther than in another, and yet the same

principle may be operative in both. I suggested the inquiry, I did not pursue it. In the investigation of this subject, it would be necessary to examine what the authors of the Liturgy meant when they called baptism *regeneration;* and whether there is not a greater difference of *terms* than of ideas, between Churchmen and Pædobaptist Dissenters. I am satisfied that strong proof may be adduced that the real sentiments of the latter, (unless they materially change their ground,) come nearer the doctrine of the Establishment than many suspect.

In reply to SELAH, who defended Dr. Watts, on the principle that his poetry was a paraphrase on the scriptural prose, I made some observations to shew, that his defence was not valid. From these the Editors attempt to escape by a side wind. They represent me as stating, that the scriptures quoted by SELAH afforded no proof of the baptism of infants; but they say, these passages were evidently quoted by *Selah*, to shew, that the reference in them "to circumcision, to the offspring of believers, and to baptism itself, so closely corresponds with the Doctor's hymn, that if the one affords a proof of 'intending' to teach baptismal regeneration, so does the other." In this observation, their main object appears to me to relate to one passage quoted by SELAH, which was, *I will pour my spirit upon thy seed, and my blessing upon thine offspring.* Isa. xliv. 3. On this application of the Prophet's language, I said, "By quoting these words in support of Dr. Watts's 'reference to baptism,' he [SELAH] of course supposes that the prophecy referred to the baptism of infants. He must, therefore, in consistency with the expressions quoted, suppose, that God's Spirit and his blessing are poured out on baptized infants; and, if so, I ask, what are the blessings intended?" The question was as plain as I could make it; and the reply of the Editors is, (as we have seen) that "*if* the one affords a proof of intending to teach baptismal regeneration, so does the other." This I grant, but no attempt is made to prove that such an application of the prophecy is correct; and my question, which was, What are the blessings intended? is still *unanswered;* and, unless it fall into other hands, *unanswered*, I apprehend, it must remain.

One passage I objected to, as peculiarly unappropriate, viz. the address of Ananias to Saul, *Arise, and be baptized, and wash away thy sins.* Here the Editors suggest a doubt whether it applies to baptism at all! "If it does," they say, "it either proves baptismal regeneration to be a scriptural doctrine, or else the principles by which that notion may be fairly and consistently avoided, exonerate the Doctor's hymn from Mr. Kinghorn's charge." But the passage proves no such thing; it clearly shews that Saul was directed to be baptized, because he *was* regenerated, not that by baptism he might *be* regenerated.

"If, however," they add, "as Mr. Kinghorn asserts, an adult may, by baptism, have his sins figuratively washed away, so may an infant; except, as the preceding letter *appears to insinuate*, the efficacy of the rite depend on the *age* or *size* of the candidate." After this singular declaration, some of your readers, who may not have seen the Con-

gregational Magazine, may ask what I have said? I will tell them: I said, "A regenerate man, brought to believe in Christ, as the effect of regenerating grace, and baptized on a profession of his faith, may, in a figurative sense, be said to have his sins washed away; but how this expression can apply to the baptism of infants, and justify the terms used by Dr. Watts, I know not." Whether this is an *insinuation* that the efficacy of baptism depends on the *age* or *size* of the candidate, I leave any one to determine.

I am accused of avoiding, rather than of fairly meeting, SELAH's arguments. It seems I should have examined Dr. Watts's works on the subject first. Had I done so, it then might have been said, I avoided the arguments which SELAH brought in support of the Doctor. But I did NOT avoid any argument which SELAH exhibited, and, in answering *him*, I was not bound to do more.—But, then,—I "diverged into the general questions of infant baptism, and strict communion, which have no more to do with the point in dispute than the man in the moon." In replying to a paper on infant baptism, something on that subject was unavoidable; if I said any thing improper, it should be pointed out; and, as for strict communion, I grant that had nothing to do with the point in hand, but *who* brought it forward, and compelled me to notice it? SELAH. Had it not been for what he thought proper to assert, I should not have introduced it; but now, it seems, I am blamable for defending myself! SELAH, in quoting the misrepresentations of an opponent, might have known, (if he understands the subject,) that he was appealing to an authority which I should not admit; and in my quoting a sentence from Dr. Watts, I was surely on allowable ground; only, unfortunately, it told on the wrong side!

The Editors next say, "Mr. K. demands an answer to the question, whether any spiritual blessing is either conveyed by baptism or connected with it? But, as he had no right to ask that question, Selah was not bound to answer it. Yet, if it will relieve his solicitude, we will take upon us to say, no; at least, none necessarily, any more than any other mere means of grace." Passing other things, I must observe, my question is only quoted *in part*. Summing up what appeared to me the amount of the debate, and, adverting to SELAH's mode of writing, I said, he "would have done better, had he replied to my question, and told us whether *any* spiritual blessing is either conveyed by the baptism of infants, or connected with it, or not. *If, there* IS *such a blessing, in any way transmitted, what is it? If* NOT, *what is the meaning of the expressions used, either by Dr. Watts or his advocate?* The whole related to the single point, the INTERPRETATION of the language of the hymn; and, with that end in view, the question was fair and necessary, nor could the subject be discussed without entering upon it.

Now how do the Editors reply? "If it will relieve his solicitude, we will take upon us to say, NO." So far appears plain. But it is added, "at least *none necessarily*." It seems, then, there may be some spiritual benefits conveyed by infant baptism, or connected with it, though not necessarily connected with it. It is then farther

added, "any more than with any other mere means of grace." Infant baptism, according to them, is a means of grace;—of what grace then, is it the means? Still the question returns, (and, after all, it is the pressing point,) on these principles, how is Dr. Watts's language to be explained? Would the Editors, or would Selah, in order to convey their sentiments respecting the advantages of infant baptism, quote this hymn of Dr. Watts, and say, there our views are *clearly and precisely* exhibited?

I am represented as having undergone a cross-examination; I was not aware of it. But, if that part of SELAH's letter, to which the Editors refer, be a cross-examination, I wonder *they* do not feel it. The 95th Hymn, 1st Book, was, by Selah, objected against me, and copied.

There we find these words,

"The Spirit, like some heavenly wind,
Blows on the sons of flesh,
New models all the carnal mind,
And forms the man afresh."

Here the words are plain, and the exposition easy; the Spirit is the agent, the sons of flesh are the subjects of his operation, and the new-modelling of the carnal mind, and the renewal of the whole man, is the effect. All this is intelligible. Compare these expressions with the following lines from Hymn 127, Book 2.

"Their seed is sprinkled with his blood,
His Spirit on their offspring shed,
Like water pour'd upon the head."

Here, as in the former hymn, the Spirit is the agent, but, in this case, infants are the subjects; and they are said to be sprinkled with the blood of Christ. The questions then unavoidably occur, What is meant by their being sprinkled with Christ's blood? In the former hymn, the influence of the Spirit is described as *effective;* What does the SAME SPIRIT *effect* in the case of baptized infants? This is the point which ought to have been explained;—but it is NOT explained, it is avoided.

For the purpose of convicting me, the Editors say, that my giving Dr. Watts full credit for the excellent evangelical sentiments expressed in Hymn 95, 1st Book, "though elicited by a cross-examination, must satisfy an impartial jury that the poet is not guilty of '*intending*' to ascribe regeneration to the baptismal ceremony."

Without any cross-examination, I acknowledged Dr. Watts's excellent evangelical sentiments, and I also added, that a "very good and useful man, which Dr. Watts eminently was, may not always be consistent with himself." Since the Editors have taken the affair out of SELAH's hands, they should either have proved his consistency, or acknowledged his inconsistency in the present case: for there was no question concerning his general sentiments;—but they have done neither.

One thing, however, they have done; they end as they began; putting the word *intending* under inverted commas, as if it was a quotation of a word I used, they apply it to propositions of their own forming. Let the reader keep in mind the manner in which I used the word *intended*, and then let him draw his own conclusions. Had these Editors proved that the controverted expressions in the Hymn were "NOT *intended to favour the idea that some spiritual blessing was con-*

veyed by baptism," I would retract what I have said; but, till that is done, it shall remain;—*what I have written, I have written:* and I cannot help suspecting, from their whole manner, that the Editors feel the difficulty in which they are placed; for, had they been able to give a clear, straightforward interpretation of Dr. Watts's expressions, in opposition to my question, they would have done so.

I am, Sir,
Yours, &c.
JOSEPH KINGHORN.

Norwich, April 7, 1824.

Miscellanea.

A NONCONFORMIST HERO.

THE name of Mr. Francis Smith might be seen on the title-page of many of the Dissenters' Publications at the period referred to. One of his trials for selling these proscribed works is preserved in that Constitutional work, "The State Trials." He was a Baptist of the General Denomination. Mr. Cox, one of his descendants, who restored the stone, was a deacon of the church in Eagle-street. The descendants of Mr. Smith are still found among the Baptists, who think of their progenitor with more respect than if he had been the monarch, at the time when his persecutions were sanctioned by the Crown, and ordered by a corrupt Bench.

MR. FRANCIS SMITH,
Late of London, Bookseller,
(Whose grateful Memory may this Stone perpetuate)
During the Reign of Tyranny and Oppression,
In the 17th Century,
for
Urging the Frequency of Parliaments,
and
Publishing the Sentiments of Freemen.
Suffered much
By Fines, corporal Punishments,
and
Forty-one Imprisonments:
Unremitted Severity
Necessarily much impaired his Constitution;
yet
This Spot did not receive him,
Till Heaven, by the Hand of
The Glorious King William,
Had restored to his (almost ruined) Country
The Rights of Men, of Christians, and of Britons.
He died
Keeper of the Custom House to that great Prince,
22nd December, 1691.
This Tomb was restored by his Descendant, Thomas Cox, Citizen of London, 1761.
Who hopes to rest with his Family in the same Place.

Anecdote of Dr. John Owen.

In Cotton Mather's Life of the venerable Eliot, (the apostle to the Indians,) there is an extract from a letter to Mr. Eliot, from Dr. Owen, which gives a higher display of his truly Christian spirit, than any thing I remember to have seen respecting him. Some expressions in his "Excercitations on the Lord's-day," had given offence to Mr. Eliot, to whom he thus replied:—"I suppose there is scarce any one alive in the world, who hath more *reproaches* cast upon him than I have; though hitherto God has been pleased, in some measure, to support my spirit under them. I still relieved myself by this, that my poor endeavours have found acceptance with the churches of Christ; that my holy, wise, and gracious Father sees it meet to try me in this matter also; and what I have received from you, (which, it may be, contains not your sense alone,) hath printed deeper, and left a greater impression upon my mind, than all the virulent revilings, and false accusations, I have met withal from my professed adversaries. I do acknowledge unto you, that I have a dry and barren spirit, and I do heartily beg your prayers, that the Holy One would, notwithstanding all my sinful provocations, water me from above; but that I should now be apprehended to have given a wound unto holiness in the churches, *'tis one of the saddest frowns in the cloudy brows of Divine Providence.*

"The doctrine of the Sabbath I have asserted, though not as it should be done, yet as well as I could. The observation of it, in holy duties, unto the utmost of the strength for them, which God should be pleased to give us, I have pleaded for; the necessity also of a serious preparation for it, in sundry previous duties, I have declared. But now, to meet with severe expressions—it may be 'tis the will of God, that vigour should be given to my former discouragements, and that there is a call in it, to surcease from these kind of labours."

Is not this an exposition of what Paul calls "the meekness and gentleness of Christ?" I.

Anecdote of the venerable Eliot of America.

His Biographer says, "He liked no preaching but what had been well studied for; and he would very much commend a sermon which he could perceive had required some good *thinking* and *reading* in the author of it. I have heard him thus express himself: 'Brother, there was oil required for the service of the sanctuary; but it was to be beaten oil; I praise God that I saw your oil so well beaten to-day: the Lord help us always, by good study, to beat our oil, that there may be no knots in our sermons left undissolved, and that there may be a clear light thereby given to the house of God!' He likewise looked for something in a sermon beside, and beyond the mere study of man; he was for having the *Spirit of God* breathing in it, and with it; and he was for speaking those things from those impressions, and with those affections, which might compel the hearer to say, *The Spirit of God was here!* I have heard him complain, 'It is a sad thing when a sermon shall have this one thing, *the Spirit of God*, wanting in it.'"

Life of Eliot, by Cotton Mather,
3rd Edition, London, 1694.

A Christian's Necessary Guides.

"A Christian, in all his ways, must have three guides: truth, charity, wisdom. Truth to go before him: charity and wisdom on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following a truth uncharitably. And others, while they would salve up an error with love, have failed in their wisdom, and offended against justice. A charitable untruth, and an uncharitable truth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way."

Bishop Hall.

Obituary and Recent Deaths.

MR. W. KINGSLEY.

NOVEMBER 6, 1823, died at Boardscroft, near Tring, Herts, Mr. W. Kingsley, aged thirty-four years. He was born at Purton, near Hitchin, and lived a stranger to the power of religion till about five years since, when he was seized with a dangerous illness, and became much alarmed. A pious young relative visited him in his affliction, and proposed prayer, to which he assented, and eagerly inquired at the close "where he had learned to pray thus?"—which gave rise to serious conversation, and left him thoughtful. With returning health, he, however, again became careless, till it pleased the Father of Spirits to repeat the stroke of affliction; at which period the agony of mind he suffered, from conviction of sin, was dreadful, and frequently caused the perspiration to roll from his face, as he sat encircled by his family. At length he obtained peace of mind, through a believing view of him, who "came to seek and to save that which was lost." Religion now took possession of his soul, and he seemed to live *only* to glorify God. He attended the ministry of the word at New Mill, and was baptized in May, 1820. He continued an eminently useful and honourable member of that church till his decease. Concern for his own welfare induced him to feel for the salvation of others; and seldom had he an opportunity of conversing with a fellow-creature on divine subjects, without embracing it. The writer of this will never forget with what pious pleasure he used to relate to him the success attending any of these attempts to do good. Mr. G. Kingsley, an elder brother, resident at the adjoining farm, was induced, by him, to become a constant attendant on the means of grace, and to give the most cheering proof of devotedness to God. Partakers of the same precious faith, these two brothers became an example to all around, in their pious conversation, strict integrity, and ardent zeal for the promotion of the gospel in the adjacent villages. Their attention to the spiritual welfare of their servants and labourers is worthy of imitation; when the weather was unfavourable, during hay-time, they would assemble them in a barn, and read the sacred scriptures, and other religious books to them; often, too, might they be seen sitting under a hedge, reading the message of mercy to the poor, but grateful, labourer. A career, so honourable and useful, was but short; the brothers, "lovely and pleasant in their lives," in death were not long to be divided. Mr. G. Kingsley was taken ill of typhus fever, and died in a few days, "calling upon God;" his brother, though poorly, was with him in his illness, and at his death; from which painful scene he retired to his own home, where he immediately became confined to his room, and, after a fortnight's severe suffering, also expired. The state of his mind, under affliction, was remarkably happy; when visited by his pastor, he found him engaged in spiritual conversation, and his soul apparently absorbed in divine subjects. On receiving a little refreshment, he raised himself from his pillow, and, with fervour, entreated that whether he ate, or drank, or whatsoever he did, might be done to the glory of God. When asked if willing to die, he replied, "Oh yes! I cry, Come, Lord Jesus, come quickly! I long to be going—*there* will be no sin—*there* will be such blessed and glorious company—*there* Jesus is." When reminded of the Lord's goodness to him, "O yes," said he, "I deserved the hottest hell, but the Lord had mercy on me." On being visited again, his

conversation proved that he had sustained a severe conflict with the enemy of souls, of whose "fiery darts" he complained; yet his confidence was strong—he adverted with strong feeling to the cheering invitation, "Look unto me, and be ye saved," &c. as a peculiar source of consolation to him. He requested that the 8th Chapter of Romans might be read, and at the 14th verse, "For as many as are led by the Spirit of God," &c. he exclaimed with energy—"Yes; they are so. I know that I am not a hypocrite." His pastor now commended him, and his beloved wife and children, to God; at the close of which, perceiving the emotions of sorrow, which marked every countenance, he endeavoured to remove it, by directing them to Jesus, as the "friend, the better friend, whom they would still have left." His regard for others' eternal interests was strong in death; on being asked if there were any passage he would choose as his funeral text, "Yes," said he, "And the times of this ignorance God winked at, but now commandeth all men every where to repent."—Asking for the Bible, that he might point out to his minister portions that had been consolatory to him, on receiving it, "Oh! how cold it is!" said he; and clapping his hand to his forehead, seemed to feel his mental powers giving way. After this there were but few lucid intervals, in each of which he seemed engaged in sacred intercourse with God, till at length he fell asleep in Jesus. Each of the brothers left a widow and five children to mourn their loss. Numbers were collected to hear the funeral sermons of these amiable men. May the impression then made never be effaced! May the widows and fatherless find help in God, and the numerous relatives, together with every reader of the above, "become followers of them, who through faith and patience now inherit the promises."

D. C.

Tring, Herts.

MRS. MARY PORTER.

Mrs. Mary Porter died February 9, 1824. It appears that, about fifteen years ago, she was in company with a very pious friend, (a deacon of the church then meeting in Founders' Hall,) who proposed to her this important question, "Do you love the Saviour of sinners?" It pleased the Lord, in infinite mercy, to impress this inquiry with power upon her mind. She resolved, from that time, to hear some minister who preached Jesus Christ. Under the direction of Divine Providence, she was led to hear the Rev. Dr. Rippon. She has recorded one or two passages of the sacred word of God, which were peculiarly precious to her at that season; which came to her not in word only, but with power. Isa. i. 18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Also Matt. xi. 28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." She was led to see the absolute necessity of a true knowledge of the Saviour, as he is revealed in the sacred scriptures, before there can be any genuine love to him, according to the language of the Psalmist: "They that know thy name, will put their trust in thee." Thus, by the influence and teaching of the Spirit of truth, she was led to see, that it was not only the duty, but the privilege, of those who really love the Saviour, to keep his commandments. Under these serious and delightful impressions, she made a public profession of her faith in the Lord Jesus, and was received into fellowship with the church of Christ meeting in Carter-lane, in 1812, in the twenty-third year of her age, where she continued a member about seven years. After her marriage she was dismissed to Church-street, Blackfriars-road, where she continued to attend about five years. She has left a most pleasing and satisfactory testimony, that she has heard the precious truths of the gospel from Sabbath to

Sabbath, not only with pleasure, but with peculiar profit. Many texts she has recorded, as Mark v. 15, &c. "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: ——Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion upon thee," And 2 Thess. ii. 16, 17; "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work." This was doctrine in which her soul delighted. She was enabled, by Divine teaching, to renounce all dependence upon creature merits, and rest wholly upon the person and work of Jesus Christ for salvation.

In former times of sickness, she had expressed great fear of death; but in this sickness, which was unto death, through rich, free, and sovereign favour, she has been enabled, in the language of holy triumph, to ask, "O death, where is thy sting! O grave where is thy victory!" She said, in one instance, "I hope you are looking to the Physician of souls, who will order all things for our good." There was a season, of short duration, when she complained of darkness of mind; but she soon found peculiar delight in that sweet invitation, Isa. i. 18. She expressed a wish that they might be the words from which her funeral sermon should be preached.

Just before her departure she was perfectly collected; when she awoke in a sweet frame of mind, and said, "Bless the Lord, I have had a very comfortable night, and I have a sweet tale to tell you—Christ is precious to me. Is Christ precious to you?" And then fell asleep in the arms of Jesus, about eight o'clock on Monday morning, February 9, 1824.

REV. JOHN KEEBLE.

THE Rev. John Keeble, between twenty and thirty years the highly esteemed pastor of the Baptist Church meeting in Blandford-street, London, died on Friday evening, the 10th ult. at his house at Fulham, at an advanced age. It is hoped that a more enlarged account will be shortly supplied.

Review.

An Account of the American Mission to the Burman Empire: in a Series of Letters addressed to a Gentleman in London, by Ann H. Judson. London: Butterworth & Son, 43, Fleet-street. 8vo. 326 pp. Price 8s.

THAT "the dark places of the earth are full of the habitations of cruelty," is a sentiment frequently expressed, and the correctness of which our judgments fully approve; but which we never utter with suitable sentiments, or proper emotions. In order to this, persons must live among idolators; and even then, unless their hearts are under the full influence of Christian principles, to conceive, in some measure, of the worth of the soul, and the solemnness of eternity, they will not feel all its awful emphasis, nor attach to the words their appropriate meaning. No one can conceive of the more than Egyptian *darkness* in which millions of our fellow-creatures are living; no one can enumerate the instruments of *cruelty* which are to be found in those habitations, from which the knowledge of the gospel is excluded, and where the living and true God is not worshipped. As proper sentiments and feelings on these

subjects, stand in connection with the exertions which are necessary to promote plans of missionary labour, and to supply the funds requisite for carrying them into effect, we rejoice in the appearance of a publication like that before us, written by a pious female, who, with her estimable and zealous husband, have been, since the year 1813, employed as Missionaries at Rangoon, in the Burman empire: an empire at present about 1200 miles in length, and 800 or 900 in the broadest part. It is situated between India-proper and China; and contains a population estimated at about nineteen millions!

Mrs. Judson says, in describing the moral state of these people:

"The Burmans are a nation of atheists. They believe that existence involves in itself the principles of misery and destruction: consequently, there is no eternal God. The whole universe, say they, is only destruction and reproduction. It, therefore, becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state in which there is no existence. Rewards and punishments follow meretorious and sinful acts, agreeably to the *nature* of things. Gaudama, their last Boodh, or deity, in consequence of meritorious acts, arrived at that state of perfection, which made him deserving of annihilation—*the supreme good*. His instructions are still in force, and will continue till the appearance of the next deity, who is supposed to exist somewhere *now* in embryo, and who, when he appears, as the most perfect of all beings, will introduce a new dispensation. The Boodhist system of morality is pure, though it is destitute of *power* to produce purity of life in those that profess it."

When it is further known, that these erroneous sentiments are held and maintained by men among them, who are powerful logicians, and who are capable of defending them with much ingenuity, it will be seen that the Prince of Darkness has entrenched himself here in his strongest holds. Added to this, the monarch absolute, capricious and cruel, "*the lord of life and death*," is very tenacious for preserving the religion of the empire, and that it is a capital crime to attempt, without his knowledge, to introduce any other; when these things are considered, it forms an interesting object to find these two excellent persons sitting down alone, resolving to obtain an acquaintance with their language, notwithstanding innumerable difficulties, in order that they might give them the holy scriptures, and then speak to them, in their own tongue, of the wonderful works of God. It is remarkably gratifying to find, that, after their patience had been tried to the utmost, and they had often feared no Burman would be brought to the knowledge of the truth, that their prayers were at length answered, and their desires granted; so that, at the close of the year 1822, eighteen persons had made a credible profession of their repentance towards God, and faith towards our Lord Jesus Christ: thus a church for the worship of God has been formed, even in the place where Satan's seat is, which, there is reason to hope, will be enlarged by constant additions, and perpetuated even to the end of time.

The sensations felt by Mr. Judson, on discovering the first hopeful evidences of renewing grace upon the mind of a Burman, cannot be conceived. He thus writes,

"*May* 5, 1819.—Moung has been with me with me several hours; I begin to think the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that, from all the darkness and uncleannesses and sins of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and, therefore, he proposes to adhere to Christ, and worship him all his life long.

"It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful convictions that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN." pp. 162, 163.

It would give us pleasure could we give other extracts from this ex-

cellent work, of the progress of the work of God in that wretched land. The work is so purely missionary, and the plans and proceedings of the agents employed so evangelical, and expressive of such dependence upon the Holy Spirit of God, that it is very delightful and encouraging to find, that their labours have been crowned with such signal success. Perusing it, revived all the feelings which, reading the "Life of Brainard," produced upon our heart: this book is a suitable accompaniment for that, and should stand upon the same shelf with it in the library of every one who is desirous that God would make "his way known upon the earth, and his saving health among all nations."

The profits which may arise from the sale of the publication, "will be appropriated to the redemption from slavery and education of female children, on Mrs. Judson's return to Burmah." We most heartily recommend the work, especially to the perusal of pious females.

A Second Series of Letters to Wm. Wilberforce, Esq. M.P. and his Defender Melancthon, on the Claims of the Roman Catholics to Civil and Political Power in this Protestant Empire: By Amicus Protestans. Octavo. 198 pp. Price 5s. 6d. Simpkin and Marshall.

THE former Series of Letters from this writer to Mr. Wilberforce, were noticed in a former volume of our work. A writer, under the signature of Melancthon, having appeared as the defender of the conduct of that statesman in Parliament, upon the Catholic Question, has furnished Amicus Protestans with plenty of employment. To give our readers a view of the chief topic of this pamphlet, we select the following paragraph:

"It will be remembered that the leading theory of Mr. Wilberforce, and Melancthon, and indeed of almost all their school, is the notion, that if a Protestant Parliament will but emancipate the unhappy Roman Catholics, by giving them legislative and executive power, it will, by this act, separate the Romish Priesthood from the Laity; and that, when this happy disjunction shall have been effected, the whole Romish body will form together a perfectly harmless race of beings, who will no longer feel a desire to see their own religion uppermost, nor their own friends in power: in short, that both priests and people will be, from the moment of emancipation, at once incapable of meditating the destruction of Protestant England, and her religion, and unable to accomplish it, if they did." p. 4.

Amicus Protestans contends, that the idea of "*legislating for the laity alone*," is perfectly chimerical;—that the union between the clergy and laity, while the latter continue Roman Catholics, is so firm that it cannot be dissolved:—and the influence of the former over the latter so strong, that, while that connexion continues, the opinions of the clergy will necessarily govern the laity, and, therefore, the possession of political power by the latter, would be employed in carrying into effect the intolerant views of the former, endangering the Protestant religion, *i. e.* the Protestant Established Churches of England and Ireland.

We do not wonder that Amicus Protestans, "with a firm conviction on his mind that the Church of England is the most pure and apostolic church upon earth," should be apprehensive, in the event of the Roman Catholics getting the upper hand in the state, that his church would be in danger: there would, doubtless, be a struggle which was the most pure and apostolic church—the church of England, or the church of Rome, and the most votes in Parliament, (if the chief magistrate did not interfere,) would decide to which church the *juro divino*, tithes, &c. &c. belonged. Our opinion is, that, even were such an unlikely event to take place, and the church of Rome to be again the established church of England and Ireland, that *the church of Christ* would still be perfectly safe. It is not the *spiritual*, but the *political* power, which such a change would give them, that we dread. Popery,

without political power, except as it affects the spiritual interests of men, is as harmless as the viper which has lost its sting.

We think Amicus Protestans is right respecting the impossibility of separating the laity from the clergy: he might have found a *fact* to illustrate his opinions in Mr. Charles Butler's "Memoirs of the English, Irish, and Scottish Catholics." At the period referred to, 1780, the English Roman Catholic *Laity* would have made, and did make, concessions, in their famous "Protestation," satisfactory to the British Parliament; and, for a time, the English Roman Catholic *Clergy* approved; but, an Irish priest, having obtained the opinion of the *infallible* Head of their church, that it would not be sanctioned, the *Clergy* first withdrew their names, and then the Laity were forced to withdraw their "Protestation," which was finally deposited in the British Museum; to be, as it were, a Memorial of the spiritual domination of the priests, and of the passive obedience of the *people!*

We are of opinion that Amicus Protestans has "the words of truth" on his side: we wish we could add, "and of *soberness;*" but there is a degree of flippancy, and occasionally of vanity, that will hardly square with that sacred standard. There is, however, a good deal of useful information contained in the pamphlet, which, we fear, will not be read, or properly appreciated, on account of the letters being so *wordy*; and the same things, in substance, being so often repeated.

As it relates to the question of what is called Catholic Emancipation, we have no fear that any Prince of the House of Brunswick will ever consent to make such a change in the *fundamental* principles of the Constitution, as to admit Roman Catholics to an equality of rights, as citizens, unless they give that pledge to the supreme magistrate, which, without ceasing to be Roman Catholics, they can never give. It seems to us, also, that the confusion and disasters which the discussion of the question in Parliament generally produces, is an evidence that the good Providence of God watches over the safety of the Protestants in England, and will still defeat every measure, the accomplishment of which would very much fetter, if not wholly prevent, the attempts which are making by English Protestants for evangelizing the world.

LITERARY INTELLIGENCE.

Just Published.

Leisure Hours; 18mo.

The Christian Remembrancer. By Ambrose Serle, Esq. With an Introductory Essay, by Thomas Chalmers, D.D. 12mo.

The Value of Time; or the History of Richard Gordon.

The Faithful Ministry, as connected with Real Religion. By the Rev. Daniel Dewar, LL.D. Minister of the Tron Church, Glasgow.

Warning and Example to the Young.

Memoirs of Matilda Smith, late of Cape Town, Cape of Good Hope. By John Phillip, D.D.

The Cottage Bible, and Family Expositor.

Dictionnaire des Termes appropriés aux Arts et aux Sciences. Par F. Raymond.

Chambers's Civil Architecture, Part I.

The Daily Expositor to the New Testament. By the Rev. Thomas Keyworth.

Divine Grace the Source of all Human Excellence: a Sermon occasioned by the late Rev. William Ward. By J. Marshman, D.D.

In the Press.

Brief but authentic Memoirs of the Rev. Wm. Ward, late Baptist Missionary in India; with a Monody to his Memory.

Eleazar; an interesting Narrative of one of the Jewish Converts on the Day of Pentecost, supposed to be related by himself. By Thos. Bingham.

Mr. Cottle's Strictures on the Plymouth Antinomians. 2nd Edition, enlarged.

Sancho, the Sacred Trophy, and the Unparalleled Operations of Episcopacy, with a Presbyter's Hat

On the 1st of May, 1824, will be published, No. I. Price 6d. of the Spiritual Magazine, or Saint's Treasury.

Intelligence, &c.

To the Editor of the Baptist Magazine.

SIR,

I am desired by the Committee of Deputies for protecting the Civil Rights of Dissenters, to request you to insert the following Extract from the Minutes of a General Meeting of the Deputies, on the 19th instant, in your next publication.

I am, Sir,
Your obedient servant,
ROBERT WINTER, Secretary.
16, *Bedford-row, 20th March*, 1824.

At a General Meeting of the Deputies for protecting the Civil Rights of Dissenters, held at the King's Head Tavern in the Poultry, on Friday, 19th March, 1824,

WM. SMITH, Esq. M.P. in the Chair;

Resolved unanimously,

(On the recommendation of the Committee,)

That, considering the long interval which has elapsed since the agitation of the question of general religious liberty in Parliament, and the consequent want of interest in, and acquaintance with, the subject, which prevails both in and out of Parliament, it is expedient that it be immediately brought under public consideration, by an application to Parliament, on the subject of the Corporation and Test Acts; and that such application be renewed temperately, but perseveringly, from time to time, with a view to enlightening and directing the public mind, making the friends of the cause acquainted with, and interested in, the merits of the question, and preparing the way for that gradual but ultimate success, which has, in so many instances, attended persevering exertions in causes founded in truth and justice.

That the Petitions now recommended by the Committee be adopted, signed, and presented to both Houses of Parliament, without delay.

That some member of the House of Commons be requested to follow up the Petition, by a motion on the subject.

That the Committee apply to such members of both Houses, as are considered favourable, requesting their assistance, informing them of the decided intention of the Body of Dissenters, seriously to make and renew applications to the Legislature on the subject; and communicating to such members proper explanatory statements of the case.

That the Committee immediately solicit the co-operation of Deputations from the Body of Ministers in London, and the other Societies in London, formed for, or interested in, the promotion of civil and religious liberty, in order to establish union, and obtain an accession of talent and energy, in the common cause.

That printed statements of the case of Dissenters, and of the reasons on which they ground their claims upon the Legislature, be, with such co-operation, prepared and circulated.

That the Committee take such other measures for interesting and informing the public mind, by temperate discussion, (either through the daily and periodical press, or by the publication of useful and judicious tracts and addresses,) as shall be desirable for the promotion of the cause.

That the Committee be fully authorized at once, to take, from time to time, all such steps as may be expedient, for effectually following up these objects; and that they report, from time to time, to the General Meetings, calling special General Meetings, if necessary.

That these Resolutions be signed by the Chairman, and printed, and communicated to all congregations of Dissenters throughout the kingdom known to the Committee; and that it be recommended to them to form some plan of communication and co-operation, through local or district Societies, with the Body in London, and to send up Petitions as early as possible, but at all events, in the ensuing session; taking measures, at the same time, for interesting in their cause, such members of Parliament as may be more immediately connected with them.

That these Resolutions be also officially communicated to the Body of Ministers in London, and to the different Dissenting Bodies associated there for the promotion of religious liberty, and be also inserted in the different Magazines connected with, or in circulation among, Dissenters.

(Signed)
WM. SMITH, Chairman.

BIBLE SOCIETIES.

At the Twelfth Anniversary of the Bradford Auxiliary Bible Society, held the 8th of October, 1823;

It was resolved,

That the annexed Circular from the Committee, as it applies to Bible Meetings in general, be adopted by this Meeting; and as much good may be done to the rising generation if more widely circulated, directs that five hundred copies thereof be printed, and that the President and Secretaries be requested to send copies to such Bible Societies, and otherwise dispose of them, as they may judge most likely to conduce to the attainment of so desirable an object. And, also, that the Committee be desired to continue the Deputation to visit the different schools within the district, agreeably to the recommendations contained in the same letter.

Signed on behalf of the Meeting,

HENRY HEAP, Vicar of Bradford,
Chairman.

CIRCULAR.

THE following contains the substance of a letter addressed to the Secretaries of a neighbouring Bible Committee, by a member of the Bradford Bible Committee, previous to their Anniversary Meeting.

"The time being now fixed for holding your Anniversary Meeting, I feel desirous of addressing you on the subject of spreading the Bible more generally than heretofore. I am especially desirous that this should be done by means of the children in Sabbath-schools, Factories, &c. furnishing themselves with the sacred volume by subscriptions of a penny or more a a week, till the amount will be adequate to the purchase of a Bible or Testament. The plan is simple, and experience has proved it to be effectual, and that the good done by it is extensive.

As all schools of this description, conducted by whatever denomination of Christians, make the holy scriptures the basis of their instruction, while the children are in the school, they have indeed access to the Bible; but when they leave these schools, they will be in great danger of neglecting to read it, and even of losing their relish for it, unless they have each of them a Bible of their own.

This danger, too, is more to be apprehended, when they are deprived of the religious care and instruction which had been extended to them; and it is to be feared, that many hopeful youths lose the religious impressions and feelings they may have been favoured with, while under the guarded care of their teachers. We must admit also, that association of ideas has some influence on our minds; and it is not merely a fanciful thought, that a Bible obtained in the manner above recommended, may have a stronger tendency to recal these impressions and feelings, than one purchased afterwards. Children will also value it more for being bought with their own pence whilst at school: the risk too of their not procuring one afterwards is not small. These, and other considerations, make it a duty incumbent on the Managers, if possible, to see that every child has a Bible of its own before leaving the school. This necessity is so strongly felt by the managers of several schools, that the children are actually supplied from some charitable source.

I would further recommend, that Deputations from Bible Committees visit the several schools in their neighbourhood.

The adoption of this plan not only furnishes the children with an easy method of obtaining Bibles for themselves; but also many poor families, who have none, will gladly embrace the opportunity of procuring them. But what I would urge, as the most important object of the visit, is, to get the Rule proposed inserted in the Rules of the School, and whenever Rules are to be formed, or printed, or reprinted, to have the Rule printed with them. The want of this precaution I have had frequently to regret, having met with several schools in which the plan had been adopted, and, for a time, acted upon with spirit; but after that the children had been supplied, or other teachers had been introduced, who did not feel its importance so strongly, the subscription has ceased, and been entirely lost sight of. But should it be introduced, and become a regular Rule, and the business of one specific officer, we may at least hope, that it will continue in operation so long as the Rules continue.

My apology for thus addressing you, must be an earnest wish to get the Bible into the hands of as many children as possible. On this subject, one of the Deputies of the Parent So-

ciety, at the last Anniversary of the Leeds Bible Society, expressed my sentiments fully, viz. 'The general prevalence of education also rendered the labours of the Bible Society both more necessary, and more abundantly useful, as it was of the first importance that the Bible should be placed in the hands of youth as soon as they could read.'

"This view of the subject points out the propriety of its coming under the consideration of Bible Meetings. It might be introduced in the form of a Resolution similar to the sketch subjoined. It is true that Deputations might be appointed by Committees without such recommendation; but, if it formed a Resolution, and were put into the hands of one of the speakers, it would very much prepare the way for the Deputation within the district, give publicity to the plan, and perhaps be the means of extending the practice into other districts."

Sketch of the proposed Resolution.

Resolved—That this Meeting being strongly impressed with the advantages resulting from an intimate acquaintance with the holy scriptures, particularly in early life, and the frequent and habitual reading of them afterwards, earnestly recommends to the Committee to appoint a Deputation to visit the different Sabbath-schools within the district, and endeavour to get the following Rule inserted in the body of their written or printed Rules, viz.—

"The superintendent* shall kindly suggest to the parents of every child, when admitted into the school, the expediency of allowing the children to subscribe a penny or more a week, till the sum will purchase a Bible or Testament."

N. B. This Rule is not intended to be obligatory on parents; it merely furnishes them with an opportunity of availing themselves of so desirable an offer.

Bradford, 1823.

Christian Liberality.

On the 21st of October last, the first stone of a spacious building, erecting near the turnpike, Mile-End Road, (to be called Brunswick Chapel), for the use of the Rev. C. Evans's congregation, was laid by Dr. Collyer, assisted by several other ministers, and lay gentlemen. Under the same roof are included, rooms for the education of 600 poor children, belonging to the Sunday Schools. It is intended, also, to occupy them for the same purpose, on a week day, so soon as a school can be formed, upon the British system; the building is 92 feet by 46, and 27 from the floor to the ceiling. On the same site are erecting, 6 comfortable alms houses, for the aged poor female members of the church, and a house for the residence of the minister. The ground is held for the term of 350 years, at ten shillings per annum, and was given to the church by the late Michael Pantin, Esq. one of the congregation, who, also, furnished the necessary funds for erecting the school rooms, alms houses, &c. and placed in trust the sum of £1000. three per cents., for the use and benefit of the charity schools belonging to the congregation, in which 50 children are clothed and educated. Also £1000 three per cents. for the use and benefit of the Infant Friend Society, for relieving poor married women in their lying-in; and £300. new four per cents. for the use and benefit of the Auxiliary Society in Aid of Missions. The chapel, which contains, at least, 600 free seats for the poor, will cost about £2000., which sum must be raised by subscription, as the generous benefactor to the different institutions already specified, made no provision for this object The congregation have subscribed, in a very liberal manner, and, with the assistance of those who wish to see the old churches revived, as well as new ones formed, it is hoped, this important object will, at no very distant period, be accomplished. This Christian society was formed by the venerable Dr. Thomas Godwin; their original place of worship was in Lime-street, in the city; afterwards, in Artillery-street; and, for the last 16 years, with their present zealous and laborious pastor, in Mile-End New Town. It is expected, that the chapel will be opened the first week in June.

British & Foreign School Society.

On Friday, April 2, a public examination took place at the Central Schools of the British and Foreign School Society, on which occasion Thomas Fowell Buxton, Esq. M. P. one of the Vice-Presidents, was in the

* Or other officer, who admits the children.

Chair. Sir Patrick Ross; Mr. Orlando, one of the Greek Deputies; William Evans, Esq. M.P. the Countess of Darnley, and a respectable number of Ladies and Gentlemen were present.

The examination commenced in the Girls' School, where the Ladies previously inspected the specimens of needlework, and purchased a number of articles which were prepared for sale. The girls were first examined in writing and arithmetic; after this they read a passage of scripture, on which they were questioned by the superintendent. The Rev. George Clayton and the Rev. J. M. Cramp then questioned them generally on the holy scriptures; and the answers given by the children afforded great satisfaction to the company. The Chairman and Visitors then adjourned to the Boys' School.

The boys, after the customary evolutions, which were made with great accuracy and despatch, wrote specimens on slates from dictation: these were handed round to the company, and inspected.

Twelve boys, whose diligence in the school has been rewarded by giving them extra instruction, then produced maps, which they had delineated, on slates, and were examined thereon. They also exhibited the progress they had made in the elements of trigonometry, as adapted to mechanical purposes. About forty of the eighth class were then examined in arithmetic as far as the Rule of Three and Practice: the Visitors were highly gratified by the rapidity and correctness of their execution. The same number were then directed to read a portion of scripture, which they did in the most clear and intelligible manner. They were questioned thereon; and, in order to prove that their knowledge was not confined to the particular passage that had been read, they were questioned by the Chairman and the Rev. J. M. Cramp for upwards of half-an-hour, on the most important facts and duties of religion: the answers, contained in appropriate passages of scripture, were such, as could not fail to afford delight to every friend of Bible education.

Two Greek youths, from the Island of Cyprus, who have been in England only eleven months, and who previously knew not a word of English, and could not write a letter of the alphabet, sustained a respectable part in the examination. They can read fluently, write well, and their replies to the questions proposed to them were prompt and suitable.

When the examination was closed, the Chairman was pleased to express his entire satisfaction with what he had heard and seen, and particularly his astonishment at the progress made by the children in scriptural knowledge. The Rev. Mr. Williams of Edmonton then addressed the children and the company, and was followed by W. Allen, Esq. the Treasurer, when the meeting terminated. It is believed that all present were deeply impressed with a conviction of the excellence of the British system of instruction, and of the superior advantage of the mode adopted for communicating religious knowledge by the holy scriptures only. Why should so noble an Institution be crippled in its exertions by want of funds?

Subscriptions and donations will be received by W. Allen, Esq. Treasurer, Plough-court, Lombard-street.

Societies in aid of poor Dissenting Ministers.

To the Editor of the Baptist Magazine.

Sir, An advertisement, on the cover of a Periodical Publication, for the present month, announces "the first General Meeting of the Society for improving the Circumstances of *Dissenting* Ministers of unexceptionable Principles and Character." As the Society in question is confined to *Independent Pædobaptist Ministers*, the description employed in this advertisement is obviously improper; as it does not (I suppose) include all Dissenting ministers, who, even in the estimation of the Treasurer and Secretaries, are "of unexceptionable principles and character." The object of the writer is not to dissuade liberal persons of the Baptist Denomination from contributing towards poor Independent ministers, who, he knows, are numerous; but to prevent them from giving to an *exclusive* Society, when there is another, which is formed upon the principle of comprehending Dissenting ministers *of the three Denominations*; and which has already been of considerable service to many who have been compelled, through age and infirmity, to discontinue their public labours. It is to be regretted, that its annual subscriptions are not of larger amount, as the Reports of the Society prove the impartial manner in which its funds are distributed. It is hoped, therefore,

that opulent individuals, and congregations, will prefer giving their aid to the funds of the "London Society for aged and infirm Ministers of the three Denominations." The Rev. Mr. Russel is the Secretary; J. Gibson, Esq. is the Treasurer; and Mr. James Norton, of Little Eastcheap, the Collector.

An Enemy to Sectarianism.

April 9, 1824.

To the Editor.

Sir,—On the cover of your Magazine for this month, you have noticed a subject, which, in my opinion, well deserves the attention of Protestant Dissenters throughout this kingdom, but especially of those who reside in London; I refer to the present mode of collecting to defray the expenses of building and repairing places of worship in the country.

The method now practised is attended with various evils, which have long been felt and lamented. Many friends to the cause of religion being convinced, that a more eligible plan than the present one might be devised, have held some meetings for consultation upon the subject. They propose meeting again on the 27th instant, according to the notice you have given, when the outlines of a plan will be submitted to the Meeting, for further consideration, and which, it is hoped, will be generally approved.

I am, &c.

C. H. I.

London, April 10, 1824.

Society for the Relief of Aged and Infirm Baptist Ministers.

The Annual Meeting of the Society for the relief of "aged and infirm Baptist Ministers," instituted at Bath, 1816, will be held at the Vestry of the Baptist Meeting-house, Somerset-street, Bath, June 9th, at noon. In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of this Society, by a collection, are respectfully requested to pay their subscriptions and collections to any member of the Committee, who are desired to remit all sums received on account of the Society, to the Rev. J. P. Porter, Bath.

The Committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this Society particularly those who did not make a collection last year, that if each of them would make a collection, (either public or private,) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm; as one-half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of the society, *(those who claimed last year, as well as others,)* are reminded, that their applications must be in the hands of the Secretary on or before the 9th of May, or they cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society,) with the consent of the majority of the members, present at a Church-meeting, held by public notice, for the especial purpose of giving such certificate.

P.S. In the last five years, the Society has distributed £685 11*s.* among aged and infirm ministers, besides funding £1800, new four per cents.

Bath, April 10*th* 1824.

ORDINATIONS, &c.

A new Meeting-house at WOODFORD, near Thrapston, Northamptonshire, was opened, October 16, 1823. The Rev. Mr. Pickering, of Brigstock, read the scriptures and prayed; the Rev. Mr. J. K. Hall, of Kettering, preached from Psal. cxviii. 25, and the Rev. Mr. Simmons, of Olney, from Psal. cxlv. 11: the Rev. Mr. Paul, of Oakham, concluded in prayer. In the evening, the Rev. Mr. Simpson, of Eythorn, began in prayer; the Rev. Mr. Hogg, of Kimbolton, preached from Exod. xx. 24; the Rev. Mr. Hall concluded in prayer. The services of the day were highly interesting.

This is a new interest, and affords a pleasing prospect of usefulness. The church was formed May 22, 1822, of eleven members, and Mr. Miller, late of Oakham, was recognized as their pastor at the same time.

Dec. 25, 1823, Mr. John Pritchard (late student at Abergavenny,) was set apart to the pastoral office over the Baptist Church, meeting at Llangollen and Glyn-dwvr-dwy, North Wales.

The preceding evening, after reading and praying, Mr. H. Williams (Anglesea) and Mr. J. Jones (Newtown) preached, Col. i. 20, and Rev. xxii. 2; at six in the morning, Mr. Wm. Griffiths (Bangor) preached, Rom. viii. 5; at ten, Mr. J. B. Roberts (Flintshire) read and prayed; Mr. J. Jones spoke on the nature of Christ's church, and asked the usual questions; the ordination prayer was offered up by Mr. Robert Williams, accompanied with imposition of hands; Mr. John Edwards (Ruthin) gave the charge; and Mr. Ellis Evans addressed the church, Acts xx. 28, and 1 Thess. v. 12, 13. At two, afternoon, Mr. Robert Ambrose (Bangor) and Mr. J. Jones preached, Ez. xi. 19, 20, and Isa. lx. 7; at six, Mr. J. B. Roberts, and Mr. R. Williams, 1 John ii. 6, and Acts viii. 5.—The only cause of regret was, that many were obliged to retire from the spot, as the doors and windows were so crowded, that it was impossible for them to hear the word of life.

On February 18, 1824, the Rev. W. Roberts was ordained at GLASGOED, Monmouthshire, an assistant to the Rev. L. Lewis, over the Particular Baptist Church there.—The service commenced by Mr. D. Phillips, Caerleon; the introductory discourse, ordination prayer, and charge, from 2 Tim. iv. 5, by Mr. J. James, Pontfydyrynn, Mr. F. Hiley, Hanwenarth, to the people, from Acts iv. 12.

On Wednesday, the 17th of March, 1824, the chapel in PARLIAMENT-COURT, Artillery-street, Bishopsgate, was opened for the preaching of the gospel, by the church formerly meeting in the Paul's-head-rooms, Cateaton-street. Two sermons were preached on the occasion; one in the morning, by Mr. Ivimey, of Eagle-street, from Ephes. iv. 15, 16; and one in the evening, by Mr. Davis, of Walworth, from Jer. xxiii. 6. The devotional parts of the services were conducted by Messrs. Hargreaves, of Little Wild-street; Davis, of Walworth; Scraggs, of Poplar; and Stennett and Winning, pastors of the church.

Three services will be carried on in this place every Lord's-day; and in order to excite the attention of a crowded population to the pure gospel of Christ, it is contemplated, by the church, to establish a regular lecture on the Lord's-day evenings.

NOTICES.

The BEDFORDSHIRE ASSOCIATION of Baptist Churches, will be held at Little Staughton, on Wednesday, the 12th of May, 1824. The Rev. Messrs. Cuttriss and Holloway to preach.

The Anniversary of the BEDFORDSHIRE UNION, will be held on Thursday, May 20, 1824; when the Rev. Joseph Fletcher is expected to preach in the morning, at eleven o'clock; and the Rev. Mr. Holloway, of Cotton End, in the evening.

The BUCKINGHAMSHIRE ASSOCIATION of Baptist Churches will be held at Great Missenden, May 20th, 1824. Put up at the Red Lion.

Calendar for May.

3 Moon passes Jupiter, XI. morn.
8. Moon passes Mars X. 15 aft.
11. Ceres south II. 27 aft. Altitude 64°. 13′.
12. Herschel south III, 52 morn. Altitude 15°. 32′.
13. Full Moon II. 34 morn. Too far south to pass through the Earth's shadow.
18. Sun (as to longitude) between the Earth and Saturn, VII. 30 morn.
27. Moon passes Venus VI. 45 morn.
28. Moon passes Saturn O. 15 morn.
28. New Moon III. 3 aft. Too far north to cast her shadow on the Earth.
29. Moon passes Mercury V. 15 morn.
31. Moon passes Jupiter III. morn.

London Annual Meetings in May.

Monday, 3rd. Morning, Eleven. WESLEYAN MISSIONARY SOCIETY. Annual Meeting, City-Road Chapel. Joseph Butterworth, Esq M. P. in the Chair.

Monday, 3rd. Evening, Half-past Six. CHURCH MISSIONARY SOCIETY. Annual Sermon, St. Bride's, Fleet-street, Rev. Fountain Elwin. *Tuesday, 4th. Morning*, Twelve. Annual Meeting, Freemasons'-Hall, Admiral Lord Gambier in the Chair.

Tuesday, 4th. Evening, Seven. IRISH SOCIETY OF LONDON. Annual Sermon, St Paul's, Covent-Garden, Rev. G. Mutter, A. M.

Wednesday, 5th. Noon, Twelve. BRITISH AND FOREIGN BIBLE SOCIETY. Anual Meeting, Freemasons'-Hall. Rt. Hon. Lord Teignmouth in the Chair.

Wednesday, 5th. Evening, Half-past Six. PRAYER BOOK AND HOMILY SOCIETY. Annual Sermon, Christ Church, Newgate-street, Rev. Basil Wood. *Thursday, 6th. Noon*, Twelve. Annual Meeting, Stationers'-Hall, Ludgate-Hill.

Thursday, 6th. Evening, Half-past Six. LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. Annual Sermon, St. Paul's, Covent Garden, Rev. Leigh Richmond. *Friday, 7th. Noon*, Twelve. Annual Meeting, Freemasons'-Hall.

Friday, 7th. Noon, Twelve. MERCHANTS' SEAMEN'S AUXILIARY BIBLE SOCIETY. Annual Meeting, City of London Tavern. Admiral Lord Exmouth in the Chair.

Friday, 7th. Evening, Seven. MORAVIAN MISSION. Annual Sermon, St. Clement's Danes, Rev. W. Marsh.

Saturday, 8th. Noon, Twelve. LONDON HIBERNIAN SOCIETY. Annual Meeting, Freemasons'-Hall. H. R. H. Duke of Gloucester in the Chair.

Monday, 10th. Noon, Twelve. BRITISH AND FOREIGN SCHOOL SOCIETY. Annual Meeting, Freemasons'-Hall. H. R. H. Duke of Sussex.

Monday, 10th. Noon, Twelve. PORT OF LONDON SOCIETY. Annual Meeting.

Monday, 10th. Evening, Six. LONDON ITINERANT SOCIETY. Annual Meeting, City of London Tavern. Samuel Robinson, Esq. in the Chair.

Monday, 10th. Evening, Half-past Six. MORAVIAN MISSION. Annual Sermon, St. Catherine Cree, Leadenhall-street, Rev Hugh M'Neile.

Tuesday, 11th Morning, Six. SUNDAY SCHOOL UNION. Annual Breakfast, City of London Tavern. Joseph Butterworth, Esq. M.P. in the Chair.

Tuesday, 11th. Morning, Eleven. PORT OF LONDON SOCIETY. Annual Sermon, On Board the Floating Chapel, Rev. John Clayton, Sen.

Tuesday, 11th. Noon, Twelve. NAVAL AND MILITARY BIBLE SOCIETY. Annual Meeting, Argyll Rooms, Regent-street.

Tuesday, 11th. Afternoon, Three. PORT OF LONDON SOCIETY. Annual Sermon, On Board the Floating Chapel, Rev. John Reynolds.

Tuesday, 11th. Evening, Six. IRISH EVANGELICAL SOCIETY. Annual Meeting, City of London Tavern. Thomas Walker, Esq. in the Chair.

Tuesday, 11th. Evening, Half-past Six. CONTINENTAL SOCIETY. Annual Sermon, St. Clement's Danes, Rev. Hugh M'Neile.

Wednesday, 12th. Morning, Half-past Ten. LONDON MISSIONARY SOCIETY. Annual Sermon, Surry Chapel, Rev. Henry Townley. *Evening*, Six. Annual Sermon, Tabernacle, Rev. Thomas Smith. *Thursday, 13th. Morning*, Half-past Ten. Annual Meeting, Great Queen street Chapel. William Alers Hankey, Esq. in the Chair. *Evening*, Six. Annual Sermon, Tottenham court Chapel, Rev. Edward Irving.

Friday, 14th. Morning, Six. RELIGIOUS TRACT SOCIETY. Annual Breakfast, City of London Tavern. Joseph Reyner, Esq. in the Chair.

Friday, 14th. Morning, Ten. LONDON MISSIONARY SOCIETY. Annual Sermon, Christ Church, Newgate-street. *Evening*, Six. Annual Communion, Sion, Silver-street, Kennington, and Orange-street Chapels. Sermon to Juvenile Auxiliaries, Spa-fields Chapel, Rev. Dr. Collyer.

Saturday, 15th. Noon, Twelve. BRITISH SOCIETY FOR PROMOTING REFORMATION OF FEMALE PRISONERS. Annual Meeting, Friends' Meeting-house, St. Martin's-lane.

Saturday, 15th. PROTESTANT SOCIETY FOR PROTECTION OF RELIGIOUS LIBERTY.

Monday, 17th. Evening, Six. HOME MISSIONARY SOCIETY. Annual Sermon, Poultry Chapel, Rev. H. F. Burder, M. A. *Tuesday, 18th*, Morning, Eleven. Annual Sermon, Crown-court Chapel, Covent garden, Rev. John Reynolds. *Evening*, Six. Annual Meeting, Spa-fields Chapel. Alderman Key in the Chair.

Tuesday, 18th. Evening, Six. CONTINENTAL SOCIETY. Annual Sermon, Great Queen street Chapel, Rev. Dr. Wardlaw. *Wednesday, 19th. Noon*, Twelve. Annual Meeting, Crown and Anchor, Strand. Sir Thomas Baring, Bart. M. P. in the Chair.

Wednesday, 26th. Evening, Six. AGED PILGRIMS' FRIEND SOCIETY. Annual Meeting, Zoar Chapel, Alie-st. Goodman's-fields, Rev. Dr. Collyer in the Chair.

Irish Chronicle.

LETTERS from the Rev. Messrs. Vaughan and Carr having again* appeared in the *Norwich Mercury* of the 21st of February, reflecting on some of the agents of the Baptist Irish Society, and misrepresenting the state of the Schools, it became expedient, through the same medium, to refute these statements, which, it is hoped, has been satisfactorily accomplished by the following authenticated and highly respectable testimonials.

To the Editor of the Norwich Mercury.

London, 20, Harpur-street,
April 10, 1824.

SIR,

The Committee of the Baptist Irish Society, after having perused the letters of the Rev. Messrs. Vaughan and Carr, &c. published in your paper of the 21st of February last, resolved that it was necessary that some counter-statements should be procured, and sent you for publication, lest an impression should be left upon the minds of any of your readers, unfavourable to the agents and friends of the Society in Ireland. They have the fullest proof that Guerin and Bush, whose characters have been much aspersed by gentlemen of the Roman Catholic persuasion, are men of truly respectable character, who have, there is good reason to conclude, left that community because they have discovered the Anti-christian errors of the system in which they had been educated.

The Committee are persuaded the subsequent letters, several of them written by persons of rank and distinction, and the others by those who, from being intimately acquainted with the proceedings of the Society, are competent to give an opinion as to their blameless and beneficial tendency, will prove satisfactory to an impartial public; and therefore they will take no further notice of any statements made by Messrs. Vaughan and Carr.

JOSEPH IVIMEY, } *Secretaries.*
GEORGE PRITCHARD, }

(COPIES.)

No. 1—Letter from the Rev. Sir John Read.

No. 2—Certificate of Major Colpoys.

No. 3—Certificate of Thomas Mahon, Esq.

No. 4—Certificate of the Rev. William Young.

No. 5—Attestation of the Persons employed by the Society.

No. 6—Attestation of the chief part of the Protestants, Inhabitants of Scariff.

* See Chronicle for March last.

No. 1.

Moynoe House, Scariff,
15th March, 1824.

MY DEAR SIR,—In consequence of the Norwich Newspaper of the 21st ult. (which you were so good as to send) being for several posts detained from me, and the assizes of Ennis (which I was obliged to attend) intervening since its arrival, I have been unable to reply sooner to the calumnious publication in it, of Mr. Daniel Vaughan, P.P. of Scariff; indeed I am greatly astonished how any man, claiming to be a teacher of religion, could indulge himself in uttering such ungentlemanly and unchristianlike language. I assure you every word of my letter of the 6th January last was, in fact, true and undeniable, namely, that the schools were in a flourishing *condition;* and I again repeat that they were, and continued so up to the 1st day of February last past. Upon which day (as I am told) Mr. Daniel Vaughan, in a more violent strain than ever before uttered by him, thundered out dreadful denunciations and anathemas against any of his flock who would dare to send any of their children to the *schools*, since which period some of the poor, ignorant, deluded people have been deterred from allowing their children to attend. As to Mr. John Hullcatt, had he, instead of going to Killycormack as the *priest's inquisitor*, in search of the Moynoe *school*, gone to my gate-house, he would there find what he was in search of, and which he could not expect to find at Killycormack, as it was too notorious a fact in the neighbourhood, that the house had been taken away from "*Guerin*" long before this visitation of his. As to any imposition being practised on the inspectors of the schools, by gathering together children for the purpose of passing inspection, this never, to my knowledge, has

occurred, or could, without detection. —The class lists and daily reports are sufficient alone to contradict this statement.

Mrs. Farrell has never been in the employment of the Baptist Society; but Mr. Fraser, the inspector of the Hibernian Society, has lately opened a school for her, at the opening of which some children were, of course, collected.

I still, fearless of contradiction, continue to assert, that the Baptist Society were the first persons who stept forward to afford education to the poor of this benighted neighbourhood; and I do affirm, that, up to this hour, the Kildare-street Association never established a school in this vicinity, or under my patronage. It is true they have most humanely aided my views, by instructing the teachers in the approved system of education—have granted some money to provide furniture, have given books, and, on their inspector's report, have granted gratuities to the most deserving of the teachers; but, as to a salary, never has one been given, or a school been opened by them: they have only acted in furtherance of the exertions of individuals of other societies. The adults, who have received instruction from the Irish readers, are so numerous, that, in fact, it would be tedious and impossible, in the scope of a letter, to enumerate them, and several of those who have seceded from Popery have signed a document, expressing their sentiments, which has been sent you.

With respect to the insinuation of Mr. Vaughan, why I have been removed from the commission of the peace, the following extract from a letter which I received, by order of the Lord Chancellor, will fully explain that matter:—

"Sir—Your name, with many others of respectability, was included in the general supersedeas which issued, and the same was not occasioned by any imputation affecting your character or conduct."

I cannot but wonder what could induce Mr. Vaughan to insinuate, he did not know me to be a clergyman, or that he never heard of any part of the church being committed to my care, when it is a notorious fact, that I have, since my ordination, been in the constant habit (with the consent of my several diocesans,) of assisting my father, and other clergymen, in the execution of the duties of their ministry, particularly every Sunday these several months past, I performed my father's duties, in consequence of his being unable to do so, being confined to his house from the effects of wounds he received from the hands of assassins.

Mr. Vaughan must allow, my private property itself has been quite sufficient to afford me every comfort, and that my adoption of the church, for my profession, was from choice, and not from necessity.

With respect to M'Carthy's affidavit, having spoken to him on the subject of it, he, before several persons, replied to me in the following words:—"It cannot be helped!!! at any rate, sure, Sir, Guerin need not complain, for you have given him a cheaper and better house than mine, and which will answer him better!!!" thereby, I think, implying he did take away the house from him.

On Sunday, 26th January last, Mr. Edward Powers, before respectable persons, openly censured Mr. Vaughan's conduct, in turning Bush out of the chapel; his letter, therefore, so contrary to what he then expressed, is truly amazing, but such is the influence of priestly authority.—I now shall conclude, having, I hope, sufficiently answered every statement in this gentleman's letter.

I remain, my dear Sir,
Very faithfully, yours,
JOHN READ.

The Rev. Joseph Ivimey, &c. &c.

No. 2.

I CERTIFY that I have been for about four years well acquainted with the progress and conduct of several of the schools established by the Baptist Irish Society in this county. Three of them I have constantly visited, and I can, with strict truth, affirm, that, notwithstanding the opposition given to them from time to time, they have made great progress, and have already, I trust, been a source of great benefit to the children who attend them. I know of no one instance in which the masters or mistresses of these schools have been guilty of any misconduct. I know that the teachers of all these schools, which have fallen under my inspection, have been punctually paid their salaries, as I do believe they have well deserved them. I have been so thoroughly convinced of the blessings conferred on our poor ignorant peasantry, by the benevolent exertions of the Society, that Mrs. Colpoys and I have become subscribers

to it for the last two years. After a careful investigation of the principles on which the different societies, who afford the benefits of a moral and religious education to our poor, proceed, I have preferred putting a school, under my care, under the protection of the Baptist Society, and I have every reason to feel pleased at having done so. The Rev. Mr. Thomas, who, for some years past, has, with indefatigable zeal, devoted himself to the care of these schools, has never, to my knowledge (and I think he could not in this neighbourhood do it unknown to me) interfered in any manner with the religious principles or doctrines of the Roman Catholic children in them; and, though these few lines will probably pass through his hands, he must excuse me for adding, that I feel a peculiar pleasure in this opportunity of adding my testimony of approbation of his conduct, in every particular, to those which will, I am sure, be offered by every unprejudiced person he may think proper to appeal to.

J. COLPOYS,
Justice of the Peace for the County of Clare.

Ballycan, 17th March, 1824.

No. 3.

IT would, in my mind, be deeply reprehensible in any one desirous for the moral and religious improvement of the benighted peasantry of this country, to withhold his fullest declaration of the benevolence and zeal manifested by the Baptist Irish Society, and those connected with it here, especially in the present war of opposition raised against it; and, with this feeling, I cannot refrain from expressing my humble testimony, that of all the societies now engaged in the melioration of our population, not one has been more actively or extensively useful amongst us. Its operations have been prior to those of any other, and the principal sphere of them (the neighbourhood of Scariff,) the remotest and most darkened part of this county. I have seen, with great pain, the length to which those who are opposed to the dissemination of the holy scriptures have been tempted to proceed, in circulating statements appearing (as far as I can trace them,) to be malicious and unfounded, respecting this Society; but, however such conduct may be deplored, it is consolatory to reflect, that it affords but another corroborating proof of the Society's efficient proceedings. The diffusion of the blessed Word of God must ever excite the enmity of those opposed to it.—This, and this only, is "the head and front of the Society's offending." I trust, however, notwithstanding the present opposition, which, I am free to admit, has lessened the numbers of the children in attendance upon some of the schools, that the people of this country will soon clearly see the blessings of the religious education offered them, and that the friends of this Society will not be induced, by any circumstance, of the description that has occurred, to lessen their exertions in aid of its most desirable and benevolent objects. The conduct of the masters, mistresses, and readers, as far as I have had opportunity of judging, has been unexceptionable; and, though this paper will pass through the hands of the Rev. Mr. Thomas, it would be injustice to him, on my part, not to add, that a more active, zealous, and indefatigable minister, the Society cannot have.

THOMAS MAHON,
Magistrate, Co. Clare,

Ennis, March 17, 1824.

No. 4.

Clare, Ennis, 18th March.

THE Baptist Society have a school in the parish of Clare, which I have frequently inspected, and this circumstance has not only made me acquainted with the principles of the Society, as it respects education, but also led to an intimacy with the Rev. Mr. Thomas, superintendent in the district.

In my opinion, the system of education is that most calculated to be of use among the poor of this part of the kingdom, and was it not for the opposition of the Romish priesthood, the schools every where would be crowded. I have uniformly found any suggestion or complaint unfounded, as to the conduct of masters, attended to by the Rev. Mr. Thomas, and his selection of masters and mistresses most unexceptionable. In this parish, the Baptist Society school flourishes, while one I had established, in connexion with the Kildare Place Society, has been put down by the denunciations of the Popish priest. As the system in the two schools was nearly the same, I attribute the existence of the Baptist school, at present, to the judicious selection of a master.

As to the disposition of the people generally, I know it to be favourable

to education, and I can confidently state, that the parents or children have no objection to the scriptures, and, was it not for the (almost) weekly denunciations at the chapel, would gladly forward the views of this, and every other Society which has the moral and religious improvement of the peasantry at heart; but, witnessing, as I do, the constant and unabated hostility which exists to the dissemination of the Word of God, and, knowing the principles of the Baptist Society, as to education, and committing the scriptures to memory, I feel it my duty to state that I do not think either the superintendent or masters could conscientiously perform their duty, without bringing on them the marked displeasure of the Roman Catholic priesthood.

WM. YOUNG,
Minister of the Established Church and Incumbent of Clare.

No. 5.

WE, the undersigned schoolmasters, schoolmistresses, and readers of the Irish Scriptures, under the Baptist Irish Society, in the county of Clare, &c. in contradiction of the false and unfounded assertions of Mr. Vaughan and Mr. Carr, parish priests of Scariff and Norwich, published in the Norwich Mercury of the 13th December, 1823, and 21st February, 1824, saying, "If those Protestants in England, who have subscribed to Mr. Ivimey's Society, knew the use made of their money, I am persuaded they would not give a farthing:" and that there were no schools in the counties of Clare and Galway; do hereby certify, that we have been regularly and punctually paid the whole of our salaries respectively as they became due, every three months, by the Rev. Wm. Thomas, for which we feel truly grateful to the Baptist Irish Society, and to those kind friends who have assisted them in the work of faith and labour of love, and especially for their great kindness in advancing our salaries before they became due, during the period, in 1822, when famine so widely prevailed throughout the country. We also certify, that our schools had been in the most prosperous and flourishing condition until the commencement of the present quarter, when the violent threatenings and denunciations of the priests, especially of Mr. Vaughan, of Scariff, considerably prevailed—therefore many of our poor, ignorant, and deluded Roman Catholic neighbours, (for whose spiritual and temporal welfare we feel deeply interested,) were compelled to withdraw their children from some of the schools, which, being fully sensible of the advantages they derived from them, both in education and morality, they did with the greatest grief and reluctance.

We also feel grateful to the Kildare Place Society, for promoting the education of the poor of Ireland. Mr. Mills, their inspector, having visited several of our schools, and considerable premiums having been awarded and paid to some of us, in consequence of his report of their improved and flourishing condition, for the truth of which we would beg leave to refer to that gentleman, and to the valuable and respectable Society by which he is employed.

Although some of the masters and Irish scripture readers have left the Church of Rome, we solemnly declare, that no individual, connected with the Baptist Irish Society, ever solicited them or us to become members of the Baptist denomination, or interfered in any way with the religion of the children in the schools, or made any attempts to proselyte them, nor have any of those who have so left the Roman Church, become members of the Baptist Church.

Given under our hands, the 18th day of March, 1824.

Signed by twenty-nine persons.

No. 6.

WE, the undersigned, Protestant inhabitants of Scariff and its vicinity, in contradiction to the false assertions of priest Vaughan, in a letter which appeared in the Norwich Mercury of the 13th December, 1823, in which he states, "In justice to the Protestants of this neighbourhood, I must say that they, with one only exception, join with every Catholic in reprobating the vile and insidious system of proselytism, under pretence of education, and they justly consider, that it is only calculated to make hypocrites and impostors, to excite religious dissensions, and to procure no good whatever;"—do hereby certify that the above paragraph is utterly false, and that we have not, either in public or private, directly or indirectly, joined with him, or any others of his denomination, in reflecting on a humane and benevolent Society, whose object, we are confidently assured, is the temporal and spiritual welfare of the poor of this miserable and benighted country.—Given under our hands, March, 1824.

Signed by twenty-five persons.

Missionary Herald.

NOTICE.

The Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, *which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced, to the Secretary, No. 6, Fencourt, Fenchurch street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.*

BAPTIST MISSION.

Home Proceedings.

SEVENOAKS.

The Annual Public Meeting in this town, on behalf of the Society, was held at Mr. Shirley's meeting, on Wednesday, March 17. Mr. Dyer, Secretary to the Parent Society, preached in the afternoon; and the meeting for business was held in the evening, when Thomas Chapman, Esq. presided with his usual kindness and ability. The Rev. Messrs. Moore and Munro, Independent ministers at Tonbridge; Chapman of Dorman's Land, Rogers of Farningham, Morris of Borough Green, Harris of Sevenoaks, with the minister of the place, took part in the business of the evening, and materially contributed, by their appropriate addresses, to the interest excited. The sum collected was upwards of £20; among which we noticed, with peculiar pleasure, the contents of several 'Missionary Boxes,' which had been distributed, some time in the preceding year, among several of the juvenile friends in the congregation. Such a mode of enabling our youthful friends to show their attachment to the cause of Missions, must approve itself to those who duly estimate the importance of that cause, and the powerful influence of habits formed in early life; and the Committee will rejoice to aid it, to the utmost of their power, by supplying boxes to such friends as may be disposed to adopt the plan in the circle of their connexions.

BEDFORDSHIRE.

The Third Anniversary of the Bedfordshire Auxiliary Missionary Society was held at Houghton-Regis and Dunstable, on Thursday, April 8. In the morning, at Houghton, the Rev. T. Middleditch, one of the Secretaries, commenced the service by reading the scriptures and prayer: the Rev. S. Hillyard, the other Secretary, then briefly stated the objects of the Society, which is to promote the general cause of Missions; and John Foster, Esq. the Treasurer, announced the receipts for the past year. On the motion of C. J. Metcalfe, Esq. seconded by the Rev. W. Anderson, the Officers of the Society were requested to continue their services for the present year. The Rev. T. C. Edmonds, M. A. of Cambridge, preached a very excellent sermon upon the Effusion of the Holy Spirit on the Day of Pentecost, from Acts ii. 1—4; and the Rev. G. Browne, of St. Albans, concluded. In the evening, the Rev. Rowland Hill, M. A. preached to a very crowded auditory at Dunstable, from Psalm ii. 8. A great number of persons be-

ing unable to get into the meeting, the Rev. S. Hillyard preached at the same time in another place—and the services were truly interesting.

Previous to the separation of the meeting,

It was resolved unanimously,

That this meeting sincerely and deeply sympathizes with the Directors of the London Missionary Society, on the death of their excellent Missionary, the late Rev. John Smith, of Demerara, who doubtless conducted himself in every respect as became a good subject of the British government, as well as a faithful servant of Jesus Christ: and while the conduct pursued by the Directors on this occasion is heartily approved, it is earnestly hoped that the melancholy event will further the interests of this Society, as well as the general cause of Missions.

GREAT MISSENDEN.

On Monday, April 19, was held the Annual Meeting of the Missionary Association, instituted, two years ago, in this highly favoured village. In the absence of James Stephen, Esq. Master in Chancery, who was unexpectedly detained in town, the Chair was taken by the Rev. Richard Marks, the pious Vicar of the parish. A brief report of the proceedings of the last year was read by the Rev. S. R. Allom, one of the Secretaries, from which it appeared that, in the preceding fifteen months, more than £64. had been raised by the kind and persevering exertions of the Christian females by whom this society is conducted. In proposing the various Resolutions, suitable addresses were delivered by the Rev. W. Stephen, Vicar of Bledlow; Tomlin and Hall of Chesham, Cooper and May of Amersham, Dyer of London, and others. A sermon was delivered in the evening, at the Baptist Meeting, by Mr. Dyer, from Matt. vi. 10.

ANNUAL SERMONS.

The Committee are happy to state, that their esteemed brethren, the Rev. Christopher Anderson of Edinburgh, and the Rev. Thomas Morgan of Birmingham, are expected to preach the sermons at the next Anniversary of the Society. Particulars of the respective services will be published, as usual, in our next Number.

Foreign Intelligence.

SERAMPORE.

Many of our readers, we doubt not, perused, with grateful joy, the statement inserted in our Number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favoured. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season, into imminent danger, and from the effects of which it is feared he will never fully recover. The illness to which we allude was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell, and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey; and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the whole Christian church, demands its insertion in our pages. It is dated Nov. 20, 1823.

"You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on a fever, from which no one expected his recovery. But God mercifully heard prayer on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also, were constant in the most affectionate inquiries, and sent over their own pri-

vate surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—goes with crutches, and, we fear, will never again be very strong. However, his spirit is unbroken. 'God,' he says, 'will continue me in this world as long as he has any thing for me to do; and why should I wish to live longer?' A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self-abased! 'I have none of that joyful experience some speak of; all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin. Whoever preaches my funeral sermon, I had made choice of these words:—"*Be merciful unto me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin*, &c."' Tears gushing from his eyes while repeating over and over again the above expressions. He appears to me more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich."

We are gratified to be able to add, that a letter, dated seven days later than the preceding, informs us that "Dr. Carey is still mending." It is impossible, however, to avoid the conclusion, however afflicting it may be, that this eminent servant of God is approaching the period in which he shall have accomplished the work given him to do, and enter upon the nobler engagements of a better world. Oh that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who have been engaged in it, may receive a speedy accession of men whose hearts God has touched with the right motives, and furnished with the necessary qualifications, for service therein!

HOWRAH.

Extract of a Letter from Mr. Statham, dated Howrah, Oct. 24, 1823.

We have experienced a terrible inundation at Howrah in consequence of the bunds, or embankments, of the large river, which runs about twenty miles to the west of us, giving way, so that the waters rushing into all the country round, swept all before them. In my compound the waters rose three feet in six hours; we were obliged to get boats and flee for our lives. The roads were crowded with the poor natives, with their few moveables upon their heads, wading through the water breast high, and uttering the most pitiful cries. I think above five thousand passed my door in two days in this state. On speaking to them on the probable cause, some said, it was Krishna again assuming the shape of a fish, and with his tail lashing the waters; others said, the celebrated fakeer, who lives beneath a banian tree in our neighbourhood, had caused it, because he had been abused and injured by some coolies; but most of them said, it was Fate. I endeavoured to convince them that none can perform such operations but God, and that a God far different from their gods; exhibiting the contrast as forcibly as I possibly could. I was obliged to take a house, and remove my family and goods by boats, about two miles up the river. In a few days the waters subsided, and owing to the exertions of the magistrates in cutting drains, &c. the country is now dry. I took a boat and went into the jungles, thinking some poor creatures might be left behind. It was so; for as we approached a thick clump of bamboos we heard a feeble voice calling for help. It was an old man, who, with his wife, were up to the chin in water, and as they could not swim, were afraid to stir from the top of their thatched roof; the house, like all others of the same materials (viz. mud) having fallen, we took them into the boat, and so exhausted were they that it was with difficulty they were restored to any thing like animation. We found a young man in the same manner upon his fallen roof; but no intreaties would

induce him to get into the boat, as he said beneath all his property lay, consisting of two bottles or skins of oil, and a box with a few clothes, and he had rather lose his life than them. Opposite to my dwelling the Mussulmans have a small mosque, and about fifty of them surrounded it up to their waists in water, crying out incessantly for six hours, Allah, allah. How did this remind me of the words of Christ, "Use not vain repetitions, as the heathen do, who think they shall be heard for their much speaking." On their quitting their mosque, I sent a number of tracts to them; some received them, others seeming very angry that the waters had not subsided, rejected them. When the waters had retired, it was a mournful sight that presented itself. Hundreds of habitations swept away, and the country deserted. They are now returning, and have nearly rebuilt all. Calcutta being the other side of the Hooghly, escaped. My native schools are full, and the scriptures are now the only books read in them. Two native chapels are in progress, and this morning an old brahmin came to my house and begged I would give him one of our shasters, declaring that he was dissatisfied with his own. He appeared very sincere in his declaration. I gave him a Bengalee New Testament and an English one, as he reads and speaks English fluently; and he has promised to come every day, as he lives but about half a mile from me. I called yesterday to see an old native sister, who is very ill, but who enjoys the greatest consolation from the gospel. She is a widow of about seventy years, and has ever since her conversion walked worthy of the vocation wherewith she was called. In conversing with her, she expressed a wish to depart and be with Christ, and this for reasons the most pleasing—that she might be delivered from sin and temptation, and (to use her own words) ever and ever thank him for saving such a sinner as she was. Her experience is of a nature to edify the most humble Christian, for she is the humblest of the humble. Oh that the Lord would send more labourers! If your dear brethren and sisters could but see what I see, I am convinced they would, if possible, send us help.

MOORSHEDABAD.

Our active brother Sutton has at length been compelled to suspend his exertions for a season; and to re-visit his native land as the only remaining expedient that can be employed with a view to his recovery. This intelligence, painful, though not unexpected, is contained in a letter, dated 21st October last, of which the following is an extract.

"Since I last wrote I have been brought very near to the gates of death by a severe fever, and after the fever left me I was attacked with a liver complaint, under which I am now suffering. But, blessed be God! I am in some measure recovered, and am enabled to move about and call upon my friends; yet I am not able to preach, and am so debilitated, and have had so many attacks of severe illness during the last two years, that all my friends, and the medical gentlemen I have consulted, are fully of opinion that my only hope of restoration to health is to try my native country. I am, therefore, preparing for my return to England by the first opportunity, and shall probably leave Calcutta in November or December. I am grieved beyond measure at the necessity of my return; and if the Lord of the harvest would give me strength to continue in this part of his vineyard, I should be happy; but I have now adopted every method to gain strength in vain. I am often fearful I shall never be able again to labour much for my blessed Master, and am distressed at the idea; but all my concerns are guided by him, and I wish to feel a full reliance upon his goodness, and submission to his dispensations. This I know, that hitherto all his dispensations towards me have been full of mercy and truth; and happiness from divine consolation has been mixed with all my woe. I received, a few days since, your welcome letter of February, in which you mention the approbation of the Committee to my returning, if necessary, for which I feel thankful; but at the same time I can say, I should be far happier in staying, if there was a probability of my having strength to labour for the good of the heathen."

The arrival of Mr. Sutton may be daily expected.

DIGAH.

Mr. Joshua Rowe, our Missionary at this station, has finished his course, and been called to enter into the joy of his Lord! Information of this painful event has reached us, from Mr. Statham, at Howrah, under date of October 24. It occurred on the 11th of that month, and is attributed to a cold caught in returning at night from the neighbouring village of Bankipore, where he had been to preach. No additional particulars from the spot have yet reached us.

By the death of Mr. Rowe, the Society has been deprived of an able and diligent coadjutor, who has been labouring for many years to promote the gospel in the East. His time of life was such as to afford a reasonable hope of prolonged activity; as he was only forty-two years of age, twenty of which had been passed in India. But *God seeth not as man seeth;* by such dispensations as these he teaches us the great lesson of submission to his righteous and sovereign will, and calls us, in an impressive voice, to fix our hopes and expectations on Himself alone!

Mr. Rowe was married, a second time, about six years since, to Mrs. Susanna White, who went out in the Missionary service from our Sister Society in the United States. She survives to mourn his loss, with three small children, besides three sons of Mr. Rowe's by his former marriage. Mrs. Rowe, as our readers are aware, has been eminently useful in the school department at Digah, and we trust will be disposed to remain at the station with a view of continuing her exertions in that much needed work. The friends of the Society will not, we are persuaded, withhold their sympathy from this family, thus unexpectedly deprived of their earthly head and protector!

We must be permitted to add, that events such as those it has become, in this number, our mournful duty to record, have a voice especially directed to those servants of God whom he has qualified for Missionary employments. Our Careys, our Wards, our Chamberlains, our Rowes, are receding, one after another, from the field of honourable labour. Who will succeed them? Where are the humble, patient, zealous, self-denying men, prompted by love to Christ, and compassion for the heathen, to reply, *Here are we, send us?* We are well aware, that it is not every Christian, nor every minister, who is fitted for this especial service; and those must peruse Missionary accounts with a very unobservant eye, who do not perceive that, in India especially, a Missionary requires endowments, intellectual as well as spiritual, which are not very generally bestowed. But He who has so evidently prompted his servants to begin the great work, will provide the suitable instruments for carrying it on; and we cannot, for a moment, doubt that such are, even now, here and there, among our churches, like the modest proto-monarch of Israel, *hid among the stuff.* 1 Sam. x. 22. Our ministers will perform a service acceptable to God and their brethren, by looking around them to discover individuals of this description, who may be encouraged at least to address themselves to the inquiry, whether, to them, the admonition may not be justly applied, *Arise, for this matter belongeth unto thee.* Ezra x. 4.

PADANG.

Extract of a Letter from Mr. Evans to Dr. Ryland, dated

Padang, Sept. 11, 1823.

Since my last I have been mercifully restored to health, so far as to be able to pursue my engagements without interruption. I still feel at times powerful symptoms of my complaint, which convinces me it is not eradicated; but I trust it will be kept under, and that I shall not be again laid up. During these last three months I have been among the Malays a great deal, preaching, or rather talking, to large and attentive congregations. They do not seem unwilling to learn, but they will not receive the truth into their hearts; apart from divine influence they are the most unlikely people to believe the gospel. Those who have the least information tell us they believe in Jesus Christ, are acquainted with his history, and revere him as one of the great prophets, but cannot admit as true for a moment any thing respecting him not to be found in their own books. I have indeed met with some who say, that all of the New Testament, (*i.e.* as far as they have read or heard,) is true, but will have it, at the same time, that the Koran, and all their books, are true likewise, notwithstanding in the most essential parts they are as opposite to each other as light to darkness. With my own Moonshee I have had

repeated conversations upon the great question. He cannot controvert any doctrine of the gospel; when I state them he says they are true, with one exception, viz. our incapacity of doing any thing to recommend ourselves to God. He will persist in the efficacy of his five daily prayers, yet I am not without hope that He who commands light to shine out of darkness will shine into his heart. Brother Robinson has lately published a tract on the way of salvation—very good. I have now in hand, what I fear will be rather a long work, A Compendious History of the Bible. The Malays are so fond of asking questions respecting the patriarchs and prophets, and the principal events recorded in the scriptures, which, distorted and mutilated, have found their way into their books, that I thought something of that kind would be very useful. I have sent nine sheets to Bencoolen for Mr. Robinson's opinion, but fear they cannot afford to print it, should it appear desirable. I have lately (*i. e.* within three months) distributed 9 Bibles, 46 Testaments, 55 Gospels of Matthew, 53 Robinson's Hymns, and of various tracts which he has written, 501. Many of these I have given away to persons who have come to my house requesting them, but by far the greater part in the public bazars. I cannot help looking upon all this as seed sown. May the good Lord of the harvest water it, and render it abundantly fruitful!

MONTEGO BAY. *(Jamaica.)*

Since our last publication we have had the pleasure to hear of the safe arrival of our friends, Mr. and Mrs. Burchell, at Montego Bay. They reached this port about the middle of January, after a voyage of nine weeks. Mr. Burchell speaks in the highest terms of the kind and friendly attentions of Capt. Pengilly, of the Garland Grove, and of the orderly and moral conduct of the crew.

Mr. Burchell was received, with much courtesy, by the gentleman on whose estate Mr. Tripp resided, while in Jamaica; and commenced his labours at Flamstead on Lord's-day, January 25, by preaching from Luke ii. 10, *Behold, I bring you good tidings of great joy.* His future course of operations is not definitively settled; but it is probable that he will reside in Montego Bay, a town of very considerable population, and visit Flamstead once a fortnight. His reception at the former place was highly encouraging; and contrary to the expectations of many, he succeeded in obtaining a license at the quarter sessions, which were held a few days after his arrival.

The necessity of fixing a Missionary at Montego Bay has long been felt, but the expense has deterred the Committee from the attempt hitherto. It is now undertaken, with a humble reliance on the divine blessing, and the firm expectation that the friends of the Society will not be backward to supply the requisite means.

MOSQUITO SHORE.

We stated, some time ago, the intention of the Committee to commence a Mission in this new quarter,—a design which they were encouraged to form by the liberality of a friend, who has been a previous benefactor of several hundred pounds to the Society, and generously proposes to defray the expense of attending the equipment of a Missionary and his wife for the station. We have now to inform our friends that Mr. John Fleming, who has been for some time usefully employed as an itinerant minister in Wiltshire, has offered himself for this service, and been accepted. He is now engaged in acquiring a knowledge of the British system of education, and some acquaintance with the Spanish language, and will probably sail in a few weeks for his destination. Messrs. G. F. Angas and Co. to whom the Society are already under such considerable obligations for conveying their Missionaries free of expense to the Western world, have most cheerfully renewed their kindness in this instance also.

London Missionary Society.

DEMERARA.

The painful events which have transpired at this station, arising from the late partial insurrection among the slaves in the colony, and the attempts to implicate Mr. Smith, one of the Missionaries of the London Missionary Society, in the guilt and penal consequences of that rebellion, are matters of such notoriety, that we presume few, if any, of our readers, can be ignorant of them.

That, in Demerara, the treatment

of the slave population has been distinguished by peculiar severity—and that, long previously to the disturbances we have referred to, a most determined spirit of scornful hostility against Christian Missionaries had been discovered in the colony, are facts which no one, we apprehend, will be found to deny. That the former should, at length, produce something in the nature of reaction on the part of the sufferers, is not surprising: that the latter should have issued in attempts to destroy an innocent man there seemed, at first, too much reason to fear—and a careful perusal of the documents which have been made public respecting this melancholy transaction, will not tend to counteract this impression.

Though we are not aware that, up to the time of our writing, the Officers of the Society have received any direct information of the death of Mr. Smith, there can be no doubt that the statement, which originally appeared in a Barbadoes paper, is substantially correct. As little can it be questioned that the confinement of a man, of infirm health, for more than six months, in a colonial gaol, in the torrid zone, served to hasten his dissolution.—To himself, we feel assured, the change was unspeakably delightful; and that he found himself at once introduced into that serene and blissful state, where *the wicked cease from troubling, and the weary are at rest;* but this consideration does not at all affect the case as far as his adversaries are concerned. If they were guilty of *seeking his life*, (with which they are distinctly charged by an impartial witness on the spot,) the awful termination of the process only serves to invest the crime with a deeper shade of atrocity, and to call more loudly for a thorough and impartial revision of the whole proceedings.

Such an investigation is demanded, alike, by justice to the memory of a much injured servant of Christ—by a due regard to the safety of all other Missionaries, who, like him, are willing to go through evil report and good report in attempts to seek and to save them that are lost—and, we hesitate not to add, by the solicitude we cherish for the welfare of our native land. When a deputation of the Society of Friends waited on Charles II. in consequence of the execution of some of their body in New England, and told his majesty, that a vein of innocent blood had been opened in that distant part of his dominions, that monarch, profligate as he was, instantly felt the appeal, and assured them it should soon be stopped. God forbid that a suspicion of this kind should be suffered to rest, without due inquiry, upon any, the most subordinate part of that government, under which it is our privilege to live!

Viewing the subject in immediate connexion with that divine hand by which all events are governed, we cannot doubt that it will, ultimately, be over-ruled for much good. Measures have been taken to bring it under review in the British Parliament;—and thus an opportunity will be afforded for examining into the real causes of the late rebellion—the genuine effects of religious instruction on the minds of the slaves—the nature of the evidence on which Mr. Smith was condemned by the court martial, and various other points of great importance to the Missionary cause; which, but for such an investigation, may have been shrouded in perpetual mystery.

The steps which have been already taken by the Directors of the Society, must commend themselves to the judgment of every impartial observer; and constitute an ample pledge of the wisdom and firmness of their future proceedings. May the God, whose gospel they disseminate, grant his blessing on all their widely extended labours, and preserve our beloved Missionary brethren, of every name, equally from the lawless aggressions of uncivilized barbarians, and from the more insidious opposition of those, who, having the name of Christians, reject the gospel, and *hate the light* it conveys, *because their deeds are evil!*

BENCOOLEN.

Extracts from a Malay Book called The Crown of all Kings.

(Concluded from Page 138.)

"There are two sorts of men in the world. Some men seek after wealth, and ardently love the world, and wish to live a long time, that they may augment their riches, but they have little wisdom, and they increase in ignorance, and do not reflect upon their last breath at the hour of dissolution. Others who are wise, fortunate, and happy, know that this world is transitory and not eternal, and that the termination of life is death; they do not ardently love the world, and are always thinking of their last breath.

"Some wise men say, 'This world

is like an elegantly built house, which pleases every one who beholds it. It is ornamented with gold, silver, and precious stones, and adorned with carpets and hangings; it contains an abundance of suitable clothes, and is supplied with thousands of luxuries for eating and drinking. The owner of this house is a rich liberal nobleman. Guests are continually coming to his house, which is full of the most valuable treasures, and the most pleasant dainties. Those that are wise and prudent among the guests, know that the house is not theirs, and that none of the property which it contains is theirs, and that they are only guests, who are not to remain long, but are soon to leave the house, without being permitted to take any of the property with them when they depart. Now these wise men, by the favour of the owner of the house, eat of the dainties which the house affords; and wear the clothes, and also take with them such a portion of the dainties as they need, as provisions for their journey. When they depart, the owner of the house shows his approbation of their conduct; he is pleased with them, and they with him, and they go in peace. But the unwise, ignorant, and foolish guests, think that the house with all its ornaments, property, and dainties, has been *given* to them, and that they shall possess the house, and all that it contains, for ever. They therefore sit down for a long time in ignorance and idleness, without eating of the dainties which the house affords, or putting on any of the clothes, as they are allowed to do by the owner of the house; erroneously thinking, that the house, and all that it contains, are theirs, and that they can do with them as they please. Now, while they are living in this house, and unwilling to leave it, those who have the care of the house, order them to depart; but they refuse, and when they are not allowed to remain, and force is used to expel them, they wish to take with them all the property which the house contains. But those who have the charge of the house will not allow them to take any thing; they again refuse to depart; and all present laugh at their want of wisdom. They are then expelled by force, and having no means of helping themselves, they leave the house, with all the property and dainties which it contains, with sorrow and concern; weeping and regretting that they did neither eat of the dainties, nor take with them any provision for the way. The owner of the house is also angry with them, for their folly and impudence, and the fools depart hungry, sick, oppressed with a thousand griefs, and quite empty-handed; not being able to take with them any of those things which they thought their own.'"

Contributions received by the Treasurer of the Baptist Missionary Society, from March 20, to April 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of Mr. John Bult, late of Wigmore-street, ...£100 (*half for Translations*) Duty 10	90	0	0
Flint and Denbigh Auxiliary Society, by Dr. Ryland	40	0	0
Wick and Pulteney, N. B. Missionary Society, by Mr. Caldwell	7	10	0
Rugby, Female Association, by Rev. E. Fall	4	0	0
Newport Pagnel, Penny Society, by Rev. G Fosket	2	0	0
Trowbridge, Collection and Subscriptions, by Mr. Wearing	26	1	4
Whitehaven, Auxiliary Missionary Society, by Rev. A. Jack	5	0	0
Norfolk & Norwich Society in Aid of Missions, by T. Brightwell, Esq.	10	0	0
Accrington, Collection and Subscriptions, by Rev. J. Edwards	10	13	6
Calton, Association for Religious Purposes, by Mr. Clugston	10	0	0
Great Missenden, Missionary Association, by Mr. Potter, Treasurer	23	18	2¼
Dundee, Auxiliary Society, by Mr. Gourlay	30	0	0
Thomas Key, Esq. *Water Fulford* ....Donation	100	0	0
Mr. Benjamin Rutt, *Clapton (since deceased)* ....Donation	10	0	0
Rev. T. Howes, *Street*, near *Petersfield*, by Rev. T. C. Mileham, Do.	1	0	0
SCHOOLS.			
Banff, Association, by Rev. J. Gibb, Secretary	7	10	0
FEMALE EDUCATION.			
Friend, at the Mission House ....Donation	1	0	0

TO CORRESPONDENTS.

The Secretary begs to remind the friends of the Mission, that Copies of the following Numbers of the Periodical Accounts would be highly acceptable at the Mission House, as they are wanted to complete sets, Nos. 6, 7, 8, 9, 18, 19.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.